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# THE RIGHT RELIGION;

*Reviewed and enlarged*

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By L. P. Gent.

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*John. 24.* No man cometh to the Father, but by Me.

*Ezekiel. 13.* Woe be to foolish prophets, that follow their own spirit; they see nothing but vain things, and divine lies, saying, The Lord: whereas the Lord hath not sent them.

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THE RIGHT  
RELIGION,

Reviewed and enlarged

By A. P. Gent.

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M.D.C.LVIII.





TO THE  
CATHOLIKES  
OF  
ENGLAND.

**T**He old saying, Truth  
purchaseth hatred, is  
verified at this time,  
wherein Truth is grown so  
loathsome and hatefull, that  
whosoever goes about to tell  
it, indangers displeasure. It  
is strange, that any can take  
distast at that all desire ;  
which is to know the truth ;

Truth being the natural pleasing object of the understanding. Nevertheless such is the perverseness and vanity of some, that they despise and maligne what ought most of all to be cherisht and loved: of whom it is said, *They preferred darkness before light, Joh.*

3. Having then undertaken in this small Treatise to declare Gods revealed Truth, I should be wanting to my self in so dangerous an enterprize, if I did make choice of any other Patronage than yours (Renowned Catholikes whose many and glorious sufferings for the said Truth have rankt you in the numbe

of the best and greatest Con-  
querors : Others hold depen-  
dence of Fortun, you of Grace;  
they surmount force, and  
strength common to beasts,  
you, Reason and Will proper  
to men: They overcome van-  
quish'd men, you, conquerors  
themselves; their conquest is  
of others onely, yours of  
others and your selves too.  
In a word, all the addition  
that is to be made to your  
greatness is a continuance of  
patience and constancy : And  
this God hath in store, and  
will give, conditionally that  
you ask it heartily ; He that  
hath begun a good work in  
you, desires no better than to

perfect the same. What need  
you fear? your enemies may  
hurt themselves, but want  
power to wrong you, unlesse  
you will: Nay, their worst is  
your best: taking away your  
estates, your good names, be-  
reaving you of your Liber-  
ties, your lives (those *bruta*  
*fulmina*, which render them  
so formidable) begets you a  
richer and surer possession,  
*Heaven and Eternity*. All the  
pudger they keep in vexing  
you is but sowing your seed  
for you; which undoubtedly  
will grow up to an hundred  
fold increafe. Let them ham-  
mer, cut, hew you, till they  
are weary; they do no more  
than

than carve and fit you for the  
walls of Heaven. And who  
can justly say he is a loser,  
that changes for better? gets  
much with the losse of little?  
Take a serious view of the B.  
Saints, that passed, as you do,  
through a sea of calamities and  
troubles, and are now at rest  
with God; and amongst them  
all you will not discover one  
complaining. The richnesse  
and magnificence of their re-  
ward hath so fully recompen-  
sed their sorrows and losses,  
that they wonder at the un-  
willingnesse and repining of  
some to part with; and at the  
greedinesse and injustice of  
others to wrest from, that

which neither can long keep.  
For the covenant betwixt  
birth and death stands firm  
and irrevocable; as that gives  
all things, this must return all  
bare and naked. This, I know,  
is meer folly to hardened Li-  
bertines, that look not beyond  
the fading pleasures of this  
life; but not to melting Chri-  
stians, who believe, and are  
assured, that Heaven is a Re-  
ward, a Gold, a Crown;  
which are not to be achieved  
by sitting still, by leading a  
licentious and inordinate life,  
but by flying evill, overcom-  
ing temptations, doing good  
and vertuous acts. Take heart  
therefore, (brave Champi-  
ons)

ons) and be not daunted : for  
your greater comfort and in-  
couragement, rest assured that  
God is with you, yea, mar-  
shalls the very field you fight  
in; and when he sees it for  
your spirituall advantage, he  
will either cause a retreat to  
sound, that you may have a  
time of breathing in this  
world; or crown you with  
victory, that he may have just  
cause to reward you in the  
next. Then your persecutors  
will be at a stand, have no  
more to say to you, and your  
troubles will be at an end,  
your mourning out, your cries  
and sighs cease, your grie-  
vances heard and redressed,

A 5                      your

your teares dried up, the  
sweat of your browes wiped  
away; and finding your ex-  
cessive gain, unspeakable joy  
will seize your hearts, and  
make you glad, that you had  
the grace and courage, to  
suffer for so good and graci-  
ous a God. For my part, I  
shall ever acknowledge your  
greatness, admire your glory,  
and from your goodness raise  
to my self a hope, that you  
will dart a ray, to quicken and  
cherish these my indeavours,  
whereby you will add an ob-  
ligation to my being.

*Your devoted Friend and  
Servant, L. P.*



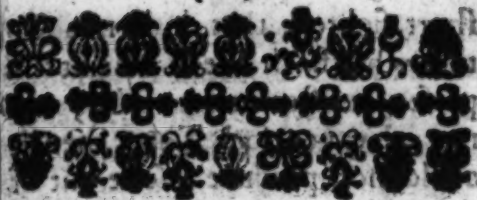
To the Reader.

Good Reader,

**O**F many Religions professed in this land, severall Writers (men of approved integrity and profound learning) have so clearly demonstrated, that there is onely one true, and that the Roman is it; that I cannot but impute the ungenerall acknowledging of the same to prejudice, or impatience of labor: To prejudice, in them that have read their works, and yet do not believe accordingly: To impatience of labor in others, that will not bestow the paines to turn over great volumes. The best remedy for that sort of man is, to implore the Divine Goodness for cleane and unbiassed hearts; without which it is not possible to behold the radiancy of Truth: For this, I have endeavoured to draw Catholike Belief into a nar-

row room, as a vast world into  
a small Map; to the end, that  
with a little trauaile much may  
be discovered. In pursuance where-  
of I shew in the first place the end  
of man; in the next, the will of  
God, and the means which he  
hath appointed to attain to this  
end. Then I evince the weakness  
and vanity of such pretences  
as divers make to this and other  
means. Lastly the true Church  
appears in her right colours. And  
forasmuch as Truth shines bright-  
er by opposition, after the manne-  
r of contraries, the mainest Objec-  
tions of Adversaries are proposed  
and solved. By all which, if God  
prove to be glorified, and you re-  
ceive benefit, I shall have the return  
desired and wish, my aime being  
nothing other than Gods Glory. and your  
good.

(1)



THE  
Right Religion re-  
vein'd, &c.

CHAP. I.

Of happinesse.

THE severall knowledges  
of things within and a-  
bove the reach of Rea-  
son, are sufficient Evidences,  
that there is a naturall, and a su-  
pernaturall state; in both which,  
God is the beginning and end of  
all.

2 In the naturall : for who is so

B

Short-

short-sighted, that doth not see  
 that what hath been, & is at this  
 present existent and visible, was  
 not alwayes so? That then it  
 could not produce it selfe out of  
 the void state of nothing; and by  
 consequence that it needed an  
 active Beginning, that never was  
 nothing, and ever something,  
 whereby to bring nothing to ex-  
 istence and being. And who so  
 stupid, that doth not feele want,  
 or satiety in the possession of  
 whatsoever is created or made?  
 Honours expose: as Cedars on  
 Hills, to the boysterous storms of  
 Envy and malice: lift up high to  
 make the fall greater: Riches oc-  
 casion dangers; beget, drop like  
 like, new longings; rack the  
 thoughts day & night with care of  
 keeping, apprehension of losing.  
 Pleasures if they stay, glut: gone,  
 leave

leave behind them sadnesse and  
remorse. Health is beset on all  
sides; contraries lying perpetu-  
ally beating, and knocking at the  
four humours, to let in distemper.  
Strength, be it never so vigorous, is  
at length weakened, and jaded by  
motion and labour. Beauty faderth  
away; Age (the canker-worme of  
mortality) gnaweth her sleek  
smoothness into roughnesse and  
wrinkles. The faculties and ha-  
bites live in dependence of action;  
and action it self is not quite free,  
being penned up and imprisoned  
within us. All under God hath  
a mixture of ill; carrieth in its  
honey a certaine sting, that none  
draw neer, but they meet with  
displeasure. A forcible argument  
that the end of creatures abide  
out of themselves; where all per-  
fections abounding, sweet conten-

and rest is to be found : and that  
is God.

3. In the supernaturall : by reason here is greater lack of ayde and more might and power required, the effects being greater, and of a farre nobler Kind. And if God was so charie and sparing of his honour, as not to let passe the ordaining of nature to himself; much more grace. Whence it is cleere, all flow from God, as streames from the sea; and are indowed with an innate or ingrafted Propension, to return back to him again. Now the happiness of every thing consisting in content, and rest, and content and rest, in the injoying of its end; it followeth in man that there is a capacity of double happiness, natural & supernatural: he being capable of injoying God as he is the

Author and

that  
 Author and end of nature; where-  
 in consists naturall happinesse;  
 and as he is the Author and end  
 of grace, wherein consists super-  
 naturall happinesse.

4 But as nothing would have  
 remained without Being, Except  
 God had stretched forth his omni-  
 potent hand to bestow it; so posse-  
 ssed of Being, its bent and inclinatio-  
 on must take effect by his graci-  
 ous leave & appointment: in re-  
 gard, he is to prescribe the means  
 to an end, that is the Author and  
 cause of the desire thereof, where-  
 fore, whosoever desires to arrive  
 safely at the blessed port of happi-  
 nesse, must banish far all self-con-  
 ceit; and steer by no other Com-  
 passe, than that God hath touchd;  
 so may they saile right; els their  
 course will be evermore crooked  
 and desperate; untill they doe run

themselves upon the Rocks and  
Shelves of utter perdition.

## CHAP. 2.

### *Of the will of God.*

**P**Hilosophers assure it for a  
very truth that the first of  
every kind, is the rule of the rest  
in the same kind, and they are  
strongly back'd by reason; for the  
nearer a thing draws in likenesse  
to its first, the more perfect it is,  
and so held to be. Whence may be  
easily gathered that the known  
Will of God is the rule Para-  
mount of all kinds, as well natu-  
ral and humane as supernaturall,  
because it was (as hath been pro-  
ved) before them all as Author &  
causer thereof. I said known, in re-  
gard knowledg is so necessary &  
requisite to the compleating of a  
Rule



Rule, that wanting, it hath not  
 right to challenge compliance.  
 Now this knowledg coming from  
 Propension, instinct, reason, tra-  
 dition, or revelation, Propertie of  
 speech will yeild proof sufficient  
 that Propension and instinct are  
 the light of naturall things, rea-  
 son of humane, tradition of reve-  
 lation, and revelation of superna-  
 tural; forasmuch as none, meaning  
 to be understood will deliver  
 themselves, that the Elements  
 hold their severall places by in-  
 stinct, that Beasts prosecute their  
 ends by discourse, that men attaine  
 to what is past, and to be be-  
 lieved without tradition and re-  
 velation: Undoubtedly had not  
 Christ revealed a consistencie of  
 Trinitie with Vnitie, a possibility  
 of Hypostaticall Vnion, and tra-  
 dition brought this revelation  
 down.

down to us, these Mysteries would have been as *terra incognita*, not so much as ever dreamed of, *Quis cognovit sensum Domini? Roma* 1. so as to speak intelligibly and with truth, the will of God becomes known in things void of sense by propension, insensible by instinct, inhumane, as to present action, by reason, as to action past by tradition, in believe by revelation. Always provided, concerning reason, that it be clear of passion, and strong, for in case of byas & weakness, every one is to submit to the wise and perfect, it being but meet that they that see should have the Guidance of those who are in darkensse, least the blind leading the blinde both fall into disorder, It onely remains there being an ordinary and an extraordinarie Will, o de-  
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termine how they are to be ob-  
 served. In short thus, if they  
 agree, obedience ought to be  
 yielded to both, if not, the extra-  
 ordinary must take place; Christ  
 commanding the same with his  
 father was equally to be obeyed,  
 the Israelites according to the  
 extraordinary will immediately re-  
 vealed unto them, might lawfully  
 destroy the Cananites, all others  
 were bound to observe the ordi-  
 nary will of love and peace, be-  
 cause God only having the ob-  
 solute sovereignty can command  
 at pleasure lives and fortunes.

# CHAP 37

## CHAP. 3.

*Of the way to happinesse.*

**S**ith God hath manifested  
his power by creating Man,  
and his goodnesse by wil-  
ling him a double happinesse;  
doubtlesse he hath not been back-  
ward to shew likewise his wis-  
dome in contriving the meanes to  
bring it to passe, and his provi-  
dence in making the meanes dis-  
cernable: otherwise he had wil-  
led an impossibility and in vaines  
for an end is not possible without  
a meanes; and a meanes is to no  
purpose, unlesse it may be known.  
Now the meanes to an end requi-  
ring proportion and fitnessse to the  
end it is ordained to; as the end of  
man is twofold, naturall and su-  
pernaturall

pernaturall, the meanes whereby he is to attaine to these ends must be so to.

2. Sutable unto which, God hath appointed the meanes to mans naturall happinesse to be acts of his understanding & will, for by them he may seeke and finde out God, as he is the author and end of nature; by these cleave and unite, and so enjoy him. To mans supernaturall happinesse, to be a conformity of faith to the Church; a conformity of hope to our Lords Prayer; and a conformity of Charity to the Commandements. A conformity of faith: without faith it is impossible to please God, *H. b. 11.* He that believeth shall be saved; He that believeth not shall be condemned, *Mar. 16.* To the Church; Going, teach ye all nations.

ions; he that heareth you heareth me, *Math. 16*. He that heareth not the Church, let him be as a Heathen and a Publican. A conformity of hope. Hope in our Lord, *Psalms. 43*. Blessed is the man who hopes in him, *Psalms. 2*. To our Lords Prayer. When you pray let it be our Father &c. *Math. 6*. Thus shall you pray, Our Father, &c. *Luke. 11*. A conformity of Charity. If I give all to the poor, and have not charity, it profiteth nothing, *1 Ioh. 3*. To the Commandments. This is the charity of God, that we, keepe his Commandements, *Ioh. 14*. If ye love me, keepe my commandements, *Ioh. 15*.

3. By the first conformity Man comes to the knowledge of God, as he is the Author and end of Grace; by the second relies up-

on his mercy and goodnesse, that in due time he will grant and give those good things, which Christ hath taught us to ask in his prayer: in the last he is taken with the beauty of his divine perfections, and so injoyes him in a higher, and more eminent manner. Both Happineses in this life are imperfect, by reason of the glimmering light Man onely hath of God, during the same, they will be compleated and perfected in the next; When Man, after a willing compliance with Gods grace in this, shall see him, not as in a looking glasse, 1 Cor. 13. but face to face, as he is in himself.

*Of the diversities of faiths,  
hopes, and charities:*

**I**T is demonstrable, that there are divers sortes of Faiths, Hopes, and Charities; as habituall and Actuall Divine, Habituall and Actuall Humane: for some believe, hope for, and love supernaturall things, with the same, if not more eagerneffe and fervency, than naturall; which Actions suppose, (as effects their proper and proportioned causes) supernaturall qualities: naturall not being able, (in respect of their meanner extraction and dignity) to give such noble births. Those are called divine, because infused by Gods extraordinary power: these humane; for that



that they are acquired by the strength of nature.

2. The Habitual divine are the supernaturall qualities themselves; The Actuall divine are acts of the will of understanding, as raised and enabled to a higher pitch by those supernaturall qualities: The Habitual humane are the acquired qualities themselves, the Actuall humane are acts of the will and understanding, as inclined and fitted for action by those acquired qualities. The Habitual and Actuall divine differ further from the Habitual and Actuall humane in their materiall and formall objects; as also in the Means, whereby those severall objects come to knowledge; the materiall of Habitual and actuall divine being revealed Truths; the formal, Revelation: the materiall

materiall of habituall and actuall humane, unrevealed Truths; the formall the light of Reason, private reading or information. The meanes of habituall and actuall Divine, the Tradition of the Church, of Habituall and actuall humane the light of Reason, private reading or information.

3. Now forasmuch as Christianity is a supernaturall building, contrived and framed by the wisdom of God, to last for ever, of which Faith is the foundation; Hope the walls, and Charity the Roofe and perfection: The conformities expressed in the precedent Chapter are to be understood of divine Faith, Hope & Charity, and not of humane; because all nature joyn'd & gather'd in one, is not able to make a Being above Nature. And these are the vertues  
called

call'd Theological, as having God  
 immediately for object; the harmo-  
 nious Sisters, three in number, but  
 one in affection: none desiring  
 that which displeaseth other.  
 Greatness is their essentiall attri-  
 bute, yet Charity excells. *S. Paul 1*  
*Cor. 13.* compares them together,  
 extolls them all, but in the close  
 gives unto Charity the prehe-  
 minence. And not undeservedly,  
 for she is the enlivening soule of  
 Faith, and Hope, and all the moral  
 vertues: both they and these be-  
 ing (out of her company) as dead  
 bodies, without life or motion;  
 as to heaven and Eternity.

## CHAP. 5.

*Of the Churches power and  
infallibilitie in mat-  
ters of Faith.*

**S**upposing it for granted that Christs knowledge of Gods revealed truth, and his power to convey the same to believers raised his preaching & teaching to the full height and perfection of a Rule of believe to the first Christians; it cannot in reason be denied, he having communicated his said knowledge and power to the Apostles, & in them to the succeeding Churches, (as appears by his own words. All I have learnt of my father, I have made known unto you, *Job. 15.* As my father sent

me

me, so I send you, *Joh. 10.*) but she may challenge a like interest and right in respect of after-Christians: whence it followeth, that all matters of Beliefe (as well other points as scripture) are to be taken upon her accompt and credit, and that whatsoever comes upon any other score, is to be reputed Apocryphall, and no way appertaining to the Obligation of Beliefe.

2. S<sup>t</sup> Paul declares this truth unto the Ephesians, assuring them, that they are builded upon no other foundation than the Apostles and Prophets, *Eph. 2.* likewise to the *Thessalonians, 2.* *Thes. 2.* and *Timothy, 1 Tim: 6.* bidding them hold the traditions, and keep the *depositum*: and; again, if an Angell from heaven shall Evangelize any other, than what

what I have Evangelized to you, let him be accursed. *Gal. 7.* The reason is cleare; because the Rule of Beliefe, is the Measure of beliefe, beyond which there is not any conformity, or obedience due from Beliefe.

3. The usuall colour for believing more or lesse than the Church alloweth of, grounded upon her pretended subjection to Errour, is vain; inasmuch, as that very Christ that stored her with knowledge of Gods revealed truth, and with power to convey the same, hath also indowed her with inerrability, whereby to convey it safely, and without danger of miscarrying, by arming her proof against all the enemies of truth: against ignorance, *Mat. 13.* To you it is given to know the mysteries of the Kingdom of hea-

ven

ven : against darknesse, *Mat. 6.*  
 you, you are the light of the world :  
 The against Errour and falshood; *Job.*  
 Rule 14. I will send unto you the  
 be spirit of truth, to remaine with  
 s, not you for ever. *Isaiah 62.* thou  
 e due shalt, no more be called forsae  
 ken; against Weaknesse. 1. *Tim.*  
 3. she is the Pillar and ground of  
 truth. *Mat. 16.* Hell gates shall  
 not prevaile against her. To make  
 which good, and the worke sure,  
 Christ called his eternall father to  
 his aid, prayed him, and was heard  
 for his reverence, *Heb. 5.* And  
 to prevent and cut off all occasi-  
 ons of imagining; that these fa-  
 vours bestowed on the Church  
 were not to survive the Apo-  
 stles, for a continuance in the suc-  
 ceeding Church, Christ adds, Be-  
 hold I am with you all dayes  
 to the end of the world *Mat.*

28. soe as it must be said;  
that either Christ was not of  
power to keep his Church from  
straying, or that he wanted fide-  
lity to make good his word.

4. The certainty divine faith  
requires to build on, is a further  
Evidence of the Churches infal-  
libility, for how is it possible,  
Faith can be certain, if the  
Church that is to ascertain it, be  
uncertain and fallible? look on  
the Churches composure, and na-  
ture, and her strength will ap-  
pear yet more; by reason she is  
framed and made up of men, dis-  
persed and spread over the world,  
who by this meanes, being of seve-  
rall Nations, different tempers  
and interests, neither could, nor  
can meet or conspire to Cheat  
themselves and posterity with a  
lie. That men of themselves are

apt



apt to mistake and deceive is from the purpose. So the evangelists might have fallen short of performing their taske. But as God holding their hands, and guiding their penes, his holy word was truly and infallibly coucht on the sacred leaves of the Bible; so assisting and strengthening his Church, she becomes in all matters concerning faith powerfull and infallible.

God is not tyed to this or tother; he is free to worke his wonders; where when and to whom he pleaseth. Neither is there any disproportion betwixt men thus assisted and infallibility; it being not necessary for the production of a supernaturall effect, that every part of the total cause be supernatural; for it is visible to the eye that God frequently makes use of secondary

condray causes, in the production  
of supernaturall effects: in that of  
faith, *Rom.* 10. of hearing and  
preaching; in that of Grace, *Mat.*  
18, 19. of Elements and words,  
in that of the blind-man, *Jo.* 6.  
of spittle and earth.

### CHAP. 6.

#### *Of the possibilitie of keep- ing the Command- ments.*

**N**O onely that it is possible  
to keep the Commande-  
ments, but also that divers have  
kept them, is a truth so cleerly  
delivered, both in the old and new  
Testament, that there is cause to  
wonder, any can make question  
thereof. In the old, *Moses* speak-  
ing

ing of the Commandments sayes.

Deut. 30. They are not above  
but very near us in our Mouths,  
in our hearts to doe them.

Noe, Ezekias, Josi-  
as, Josaphat, Asa,

Joacham, Tobias,

Job, kept them. In

the New, Christ is

no lesse plain, My

yoke is sweet, my

burden light. Si-

meon, St John the

Baptist, Zacharias,

Elizabeth, the B.

Virgin kept them.

Gods conditional promises to Da-  
vid and his Posterity could be  
termed no better than Jeers,  
unlesse the commandments were  
possible. To what purpose so  
much perswasion in Books and  
Pulpits to live well, if the Com-

C

mandements

mandements be impossible? is living well any other than keeping of the Commandements? It is assuredly as ridiculous as impious to-tearm him a good liver that steales, murtheres, and commits adultery, &c. The justness of lawes, that inflit a severe punishment vpon the breakers of the Commandements, are not at all consistent with the impossibility of keeping them. Necessity is a good and forcible excuse against the strongest charge. The very light of Reason giveth testimonie to the Commandements possibility, they being all grounded upon Reason, and suited to her bent and inclination: The wickedest man alive cannot say with truth that he breaketh any Commandement without some secret check of conscience.

2. To alledge, that God onely requires mans indeavour, is repugnant to Christs express words, which are not, *Mat. 19*. If thou wilt come to heaven, endeavour to keep, but keep the Commandements. Many a good endeavour, as many a good purpose, burns in Hell. Heaven being the reward of doing, not of endeavouring. Besides it is equally unnatural to endeavour impossibilities, and to desire things unknown. Who could Choose but smile, to see one leap and skip, as ayming to soar & fly in the Ayre, knowing it to be possible onely for Birds that are fitted with wings and feathers for the purpose? Indeed to point at any particular, that doth keep the Commandements is hard; no man knowing. *Eccles. 9*, whether he be worthy

(173)

of love or hatred. But that all in  
generall may keep them, Christ  
himselfe assures it, 2. Tim. 2.  
Willing all to be saved. God  
wills nothing impossible, and he  
that wills the end wills the  
meanes.

3. True it is, neither Men nor  
Angells can love God as he is  
lovable, that's a perfection God  
only is capable of; nevertheless it  
is in the power both of Angells  
and Men, to love God so far forth  
as the capacity of their condition  
reacheth, which, though it be  
perfection of a lower degree, yet  
it is sufficient to denominate, and  
render the subject it is imperfect.  
And even this I confess, is an  
effect which Gods grace hath  
chief hand in; but that is no Bar  
for Man having his share of  
Grace and Nature are not inconsis-

sistent; yea, Grace supporteth, nay,  
 bettereth Nature: they may then  
 joyn and endeavour together, as  
 two of unequal strength drawing  
 a boat, one draweth more, but yet  
 both draw. The part Grace acts  
 in the working of salvation is to  
 enlighten the understanding,  
 move and enable the Will: The  
 part Man acts is to comply with  
 Grace, *Cor. 6. 1.* to yield and  
 consent to her good Motions,  
*Apocj. 3. 20.* Wherefore salvari-  
 on is the work not of Grace alone,  
 nor of man alone, but of Grace  
 and Man joyning hand and heart  
 together. *S. Austin (Tom. 20.  
 Serm. 15. de verb. Apost. post.  
 med.)* speaks truth, ble. that  
 made you without you, will not  
 justify you without you.

(38)

CHAP. 7.

*Of Religion.*

**S**uch is the dread of Gods  
awfull Majesty imprinted  
in Man, that the most bar-  
barous people, deem it a duty to  
set apart some time to worship  
him in; the light of reason teach-  
ing, that a certain return of ho-  
nour and veneration is due from  
the effect to its cause, whereby to  
express subjection, gratitude and  
thankfullness: and albeit impiety  
wants not Profelites, that reject-  
ing the Deity refuse to do him  
homage; their folly is to be im-  
puted to lack of grace, and not of  
the said light, as appears by  
readiness (observeable in them)  
to suffer for their opinion. If the  
other world yield no Punisher, no  
Reward



Rewarder, no Hell, nor Heaven,  
it is madness to fear, and vain  
prodigality to give away life, the  
chief good, and best flower of na-  
tures garden.

2. This naturall propension to  
praise and magnify God begets re-  
ligious acts, and Religious acts,  
that great moral vertue called Re-  
ligion: but Religion in a more com-  
mon acception consists in Beliefe,  
not humane, grounded upon Rea-  
son, but divine, relying on the  
Churches Authoritie, and the  
assistance of the holy Ghost. It is  
the doctrine of Christ delivered  
by himself in plain and express  
terms. *Mar. 16.* All power is  
given to me in heaven and in  
earth, goe ye therefore and preach  
the Gospell unto all nations;  
hee that believeth shall be saved,

he that believeth not shall be condemned. *Jo. 14.* I will send unto you the holy Ghost, who shall teach you all Truth. Christ here speaks to the Apostles the Church; giveth power to preach the Gospel to the Apostles the Church, promiseth salvation to Believers of the Apostles the Church, threatens damnation to unbelievers of the Apostles the Church: lastly (that there may be no pretence for disobedience) he assureth to the Apostles the Church a peculiar assistance of the holy Ghost, whose proper effect is to keep power from excess and failing.

3. Not a word of or to Reason; what colour then for attributing so much to Reason, and so little to the Church, as to deny Christ to have intrusted her with his Truth?

Truth? as if the Gospell were not Christs truth, or Christs empowering the Church to preach the Gospell, meant any other thing, than to intrust her with his truth. Had Reason the pre-eminence of Belief, St. Paul would not have subjected Reason unto Belief, bidding all captivate the understanding to the obedience of Faith, 2. Cor. 10. Indeed to give Reason the guidance of Belief, were to make the blind lead the blind, Mat. 18. Forasmuch as Reason is at a losse in the object of Belief, and in Belief it self: the hottest zealots of Reason, having come short of the one and the other, witness the Manichees, and other Heretiques. The Reason is, because both are above Reason, as being high mysteries, and revealed so long since. But

Christianity is not against Reason, and he is to be reputed silly and dight, that hasteneth upon a truth, *Eccol.* 19. however proposed, without examination of its credibility and consistence with Nature, which must be the work of Reason; very true, nay more, Belief is beholding to Reason, even for discerning and finding out her guide, the true Church. But this onely amounts to an evidence, that Reason helps and contributes to belief, so doth preaching, reading, hearing, &c.

4 To be the guide of Belief requires further ability and skill, to lay open immediately to Belief Gods revealed Truth, a Prerogative belongs to the Church, and no other; as to whom alone revelation was made. Whence  
it

it followeth, that the Religion of Sectaryes is deficient & vain, their belief being grounded upon some humane respect, and not upon the authority of the Church: and assistance of the Holy Ghost. And consequently that for them to deserve the name of true Christians, and to be styled of the right Religion, their onely way is to level at a perfection, that takes its rise from an absolute resignation of their wills to the will of God, in order to the Church; which according to Christ is to become spiritually little ones, *Mat. 18.* in resemblance to naturall Children, who are at best, when they most follow and obey their Parents directions and commands.

*Hilar. in Mat.*

CHAP. 8.

## CHAP. 8.

*Of the Unity of Religion.*

**I**T is an undoubted Maxime  
amongst all that have any  
insight in nature, that Being  
and Unity are inseparably Bro-  
gothers, in so much, that where Be-  
ing is, there Unity cannot be wan-  
ting. If then there be any such  
thing as Religion, appointed by  
God for the salvation of soules,  
without all peradventure, it is  
one: Christ himself clears the  
difficulty, saying, One Sheepfold  
and one Pastor, *Jo. 10.* *S<sup>t</sup> Paul.*  
declares no lesse to the *Ephesi-*  
*ans*, willing them to affect unity,  
to the end that they may bee as  
one Body, one Spirit, one Faith,  
one Baptisme, as God is one,  
*Ephe.*

Ephes. 4. And again, He gave  
 some &c. Untill we all meet in  
 the unity of Belief. and of one O  
 na. Now experience shews, that  
 this unity of Religion, is an effect  
 of acknowledging the Church for  
 the Rule of Belief, it being visible  
 to the eye, that all that square  
 their Belief to the Church, are one  
 in Religion; whereas they that  
 take to themselves other rules  
 dissent and jarre; of which no  
 other reason can be given, but  
 that the Church is allwayes con-  
 stant and certain in her procee-  
 dings, and clear in her expressions;  
 other Rules, subject to uncertain-  
 ty, change, and obscurity. The fix-  
 edness of the severall Centers of  
 fire and water inclines that to  
 a constant ascension, and this to a  
 like descension. That Pilot were  
 guilty of much ingratitude and in-  
 jurious

jurious to the Polars, that should not yeild the guidance of the Ocean to the regularness of their motion. Contrariwise it is a plain demonstration, that the inequality of dayes and nights relates wholly to the wavering progress of the Sun : for every cause giving that it hath, and no more ; as certain effects of one and the same kind hold dependance of constant and certain causes, so uncertain effects of many and divers kindes, must needs belong to unconstant and various causes.

3. True it is, that Scripture in it self, that is, as it is the word of God, dictated by the holy Ghost, is certain and infallible ; but to us, to wit, as it is lyable to this and t<sup>o</sup> other private interpretation, it is as uncertain and fallible, as man. Witness the many contrary



ry interpretations we se dayly made of Scripture, which cannot possibly be all true: wherefore the conclusion, issueth abundantly, that the Church is the onely fit Principle to unite Christians together, and consequently, that those may despair of ever wearing the Badg and Ornament of true Christianity, viz. unity, who dare with Core and the rest of that rebellious Crew, bid desyance to the Church: *Num. 16. Jude. 11.*

# CHAP.

## CHAP. 9.

*Of the goodnesse of the Ro-  
man Catholique  
Religion.*

**I**F Excellency of nature and  
sweetness of disposition be  
ground enough to term a  
thing good, the Roman Catho-  
lique Religion may not unjustly  
claym that appellation. For first  
in her nature she is made up of  
Excellencies, acknowledging a  
God Eternall, Almighty, Provi-  
dent, Wise, Good, Just, Maker  
& Governour of heaven & Earth,  
One in nature, three in persons,  
Father, Sonne and Holy Ghost,  
the Sonne to have taken hu-  
mane flesh, whereby to converse  
with

with man, to instruct and free him  
 from the Bondage of Hell and  
 sinne, to have instituted seven  
 Sacraments to supply the necessi-  
 ties of his spirituall life: Bap-  
 tisme that he might be regenerate,  
 Confirmation that he might grow  
 strong and able to profess his Faith  
 before his enemies; the Eucharist  
 that he might be fed with di-  
 vine grace, Penance that his  
 Maladies and sores of sinne might  
 be cured and healed, Extrean  
 unction, that he might be comfort-  
 ed in his last Agony against the  
 usuall assaults of the Divell, Holy  
 Order, that he might be provided  
 of spirituall teachers and Guides,  
 Matrimony that he might be  
 multiplied in a holy and sacra-  
 mentall way: that he hath an  
 endless store of blis and happineis  
 to reward the good, and a like of  
 pain

pain and misery to punish the bad, that he hath chosen and established some to propose and apply all those good things to others: Now for her disposition it is also good, teaching to love God above all, our Neighbours as our selves, to make an hearty and ready expression of both; of the former, by laying down wealth, honour, liberty, yea, life it self rather than offend him, by building Churches and Oratories to praise and serve him in, by adorning and enriching them for the better stirring up of devotion and reverence, by retaining and holding dear things appertaining to him or his, by setting apart dayes to remember his favours and benefits, by worshipping him for his own sake with supream, his servants and beloved for his sake with inferiour honour,

honour, by abhorring all manner of Idolatry: of the latter by bearing injuries, leaving revenge to God, by forbearing even the least wrong, and if any be done, by making full reparation and amends, by perswading not forcing Religion, by relieving the poor & needie with foundations of Hospitalls, Almshouses, Colledges &c. by keeping faith with all, especially Magistrates be they Catholiques, or Sectaries, Christians or Infidells, good or bad, and that for very Conscience sake. These are the Roman Catholiques tenets, and howbeit they admit of more, yet none being (whatever ignorance or malice hath noised to the contrary) inconsistent with these, and consequently agreeable to all sorts of Governments; that State or Commonwealth

mon-wealth that refuses to protect and defend them from violence, and oppression appears clearly wanting to its interest in not complying with Prudence and Iustice, which bid to love and cherish all safe and fast subjects. O but Catholiques have a dependance on the Pope, who is a forraign Prince, they have so, but not as he is a temporall Prince, for so he is confined within certain territories of Italy and France, their relation to him is onely as hee is their common spirituall Father, whose office being to keep off Rebellion, and to teach obedience, cannot endanger the least. St Peter and the rest of the Apostles were forreigners to severall Provinces, the interest of Christ brought them to, yet in regard their power was spirituall,

the

the Civill Magistrate had no cause  
 to fear, but rather to rejoyce, as  
 at a Good drawing towards them.  
 God having given the spirituall  
 power as the soul to the body for  
 comfort and support, not for hurt  
 or annoyance: what say you then  
 to the practise of severall Popes:  
 I say that Popes may prevaricate  
 and exceed their Commission, and  
 in case they doe that, they are to  
 stand by themselves: I, & strange  
 cases are maintained, by some  
 which seem to induce to murder,  
 theft, lying, cases appertain not to  
 religion but to a Court, whose rule  
 is reason, and not revelation, for  
 God hath not revealed all belong-  
 ing to charitie, as he hath in rela-  
 tion to Faith. Now reason being  
 in most men weak and by a stony  
 passion or interest, what cause is  
 there so much to wonder at the  
 strangeness

strangeness of conclusions resulting thereof; the worst can be inferred hence is that sectaries seem void of reason, that make reason the rule of their belief, which is so defective and uncertain in the reach, even of naturall, and morall truths. Then the stewes are allowed in severall places. A clear mistake, they are onely permitted, that is not hindered or punished, for no Catholicke approves of Whoredome, as an act well done, which is the proper signification of allowing: now not to hinder or not to punish some kind of sinne, at least wise in certain causes is not ill, or if it be, how can God bee good, who permits all manner of sinne? Nay, the forbearance to is but from violence, there being all the sweet and charitable meanes used to  
take



take off of that lew'd way, as  
 pious exhortations, godly sermons,  
 offers of entertainment in Reli-  
 gious houses, founded of purpose  
 for, such as repent, lastly an assu-  
 rance of an unchristian like bur-  
 iall to those that Dye impenitent.  
 Further the Inquisition admits of  
 no perswasion but her own. The  
 Inquisition hath lesse relation to  
 religion, than cases, being a meer  
 peice of State Policy, as is appa-  
 rant in France and Germany,  
 where Catholicke Religion bea-  
 ring the sway, the Inquisition is  
 not at all owned, Protestants en-  
 joying in both places as much  
 freedome of Conscience as Catho-  
 lickes themselves; At least wile  
 it is not to be denied, that the  
 Romish Religion allowes of  
 Breaking of faith with sectaries,  
 upon which accompt outrages  
 have

have been committed. Most false  
 she abominates all such doctrine  
 as destructive to fidelity, which she  
 magnifies as the ground of Iustice.  
 Whence then this Monster? Mar-  
 ry from ill compofure, weak un-  
 derstanding, depraved will: croo-  
 ked nature prompts to ill, weak  
 understanding conceives amiffe,  
 depraved will receiving erroneous  
 judgment for good and currant  
 musters her forces, stirs up Anger  
 and hatred, which heightened  
 trample under foot all regard of  
 Religion & vertue, and transport  
 to disorder and mischief; so that  
 ill compofure, weak understand-  
 ing, depraved will, wild passions  
 and not Religion were the guilty.  
 let them suffer and not those who  
 in order to their Religion hate all  
 barbarousness in opinion, keep  
 under and curb unruly & naughty  
 passions.

passions. It were a strang peice of  
Iustice to punish equally flyers  
and followers of Theft and Mur-  
ther, Scripture is exprels for every  
one to abide the shame of his  
own sinne: wherefore the concu-  
rence seemes generall to free and  
keep innocency from molestation  
and trouble.

# CHAPTER 10

D

## CHAP. 10

Of the truth of the Roman  
Catholique Religion.

**I** Strange at the Partiality & inconsequence of those who Justify the Enemies of the Roman Catholique Religion, whiles they are in a readiness to condemne of folly & perversness; such as should goe about to call in question the conquest of *England* by *William* the Conquerour. I say I strange at it, in as much as the evidence of the conquest comes farre short of the evidence of the Roman Catholique Religion, that amounting onely to an attestation from the oral tradition and history of *England*, whereas this, besides the oral tradition and history of *England*,

land, hath the like testimony of France, Spain, Italy, Germany, Greece, Asia, and Affrica, all unanimously witnessing that the Roman Catholick Religion was first taught and delivered by Christ, as may appear to any that will lay aside prejudice, & make a through enquiry of the truth. Whence resulteth, that if it be ridiculous and absurd to question the conquest, much more is it repugnant to reason to doubt of the Roman Catholique Religion. Notwithstanding the Conquest is preferred by some as more evident, in regard it was never questioned, the Roman Catholique Religion often. What then? questioning is no mark of falshood, The Trinity, the Incarnation, the Scriptures have been all questioned, and yet are confessedly true: questioning ar-

gues rather ignorance and malice in the Questioner, than want of truth in the thing questioned: whereto adde that the Roman Catholique Religion was sometime unquestioned, yea acknowledged for true even by them that afterwards questioned its truth. Others will oppose that the Pope bearing great sway in the world might and did first bring in the Roman Catholique Religion; Christ bore greater, why not he? now that Christ and not the Pope did first teach & deliver the Roman Catholique Religion, Tradition both oral, and historie call give testimonie, here is the proper proof of a thing done so many Ages past, their onely surmise and saying; can there be any Comparison in the desert of credit? but to shew further even  
an

an impossibility in these opposers  
 assertion, I must observe unto them  
 that the Rule of the Catholique  
 Church is not the Popes pleasure;  
 as they fondly imagine, but (as  
*St Paul* calls it) the *depositum*  
 which importing to hold what  
 was delivered, and to recieve no  
 other for divine truth, could not  
 but defeat this pretended Pope of  
 all possibility of bringing in a  
 Religion of his own coyning, for  
 either he kept to the Rule of the  
 Catholique Church, or he did not,  
 if he kept to the Rule of the Ca-  
 tholique Church, what he taught  
 was delivered to him, and conse-  
 quently not invented by him, if he  
 did not, the generalitie of Christi-  
 ans could not follow his example;  
 because the universality of contin-  
 gent causes is unchangeable, & be-  
 cause Christ's iterated promises of

the holy Ghosts assistance would not suffer it. Now the Roman Catholique Religion having been generally received for a divine truth, maketh it altogether impossible for any Pope to be or to have been the first Contriver of it. What is further alledged in opposition of Religion from perswasion, power and custome makes against other Religions which depend upon fancy (shewing that nimbleness of wit & volubility of tongue may gain belief of such power grown terrible fright into a profession of the same, and custome give a good likeing and zeal of both; So *Luther* and *Calvin* perswaded their Novelties, *Queen Elizabeth* forced a profession of them, and custome rendred them to most seeming good, and true )

true  
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ould man been vine im- r to it. do a- es e- at of h o y  
 true ) and not against the Roman  
 Catholique Religion that hath its  
 relyance upon the certain uni-  
 versality of Tradition, & Christ's  
 never failing assurance of the holy  
 Ghosts assistance, and which by  
 reason of its austerity and strict-  
 ness of its profoundness and in-  
 comprehensibility, of its restless  
 ayming at proficiency and growth  
 in vertue and perfection, had to  
 enter the lists and encounter with  
 them all, with flesh and blood; as  
 to which suffering and pain would  
 be troublesome, and displeasing;  
 with reason as to which heavenly  
 mysteries would seem strange and  
 mazefull; with power as to which  
 new endeavours would be suspect-  
 full and provoking: to Custome;  
 as to which Change would be re-  
 pugnant and destructive. To say  
 truth, it is a clear demonstration

of truth in the Roman Catholique Religion, that having to struggle with flesh and blood, with the bloody cruelties of the fiercest Tyrants, it should be able maugre all their oppositions by meanes of a few contemptible men to prevail, so as to gain, and keep the Dominion and mastery of the cheifest and largest part of the Earth.

# CHAPTER II

Of the Power of the Church in the World, and the manner in which it should be exercised, so as to bring about the Reformation of the Church, and the establishment of the Kingdom of God on Earth.

## CHAP. II.

## Of set Prayer.

**E**Xtravagancies being simpton's  
and tokens of distemper, it is  
a plain case, that the traducers of  
set Prayer are not well at ease.  
For what more extravagant than  
to levell and strike at the very  
Acts of Christ and his Church as  
these doe, scripture declaring ex-  
pressely, that as well the one as  
the other have made and imposed  
set prayer; mark well the words.  
*When ye pray Mat. 6. let it be  
Our father: lo set prayer made and  
imposed by Christ. Have ye a form  
of sound words. 2. Tim. 1. Observe  
them that walk, so as you have our  
form: sing unto our Lord in  
Psalms, hymns & Canticles. Phil. 3*

Here the Church in St Paul make<sup>s</sup>  
 and imposes set Prayer; and as for  
 their power in doing it, Christ  
 sayes first for himself; *All power*  
*is given unto me in heaven and in*  
*earth. John. 14.* next for the  
 Church, *Mat. 16. hee that heares*  
*you heares me*, neither grant is li-  
 mitted or restrained, and the end  
 of both is to instruct in all Christi-  
 an duty, therefore must needs  
 reach prayer as a chief part there-  
 of: I quarrel not with extemporary  
 prayer in gifted persons, if all  
 ought to improve their talents,  
 why should any be debarred the  
 use which is the meanes to im-  
 provement? All I contend is, that  
 Christians are to have a regard of  
 decency and order, for that Christ  
 (who is the God of order and not  
 of confusion) came not to bestow  
 the beautifull and pretious jewell  
 of

ake<sup>s</sup> of Christianity upon a confused  
 s for and hell-like multitude, but upon  
 hrist a well ordered company, consist-  
 wer ing of a perfect subordination of  
 d in inferiours to superiours, amongst  
 the whom as there is a commanding  
 ures power, so there is a duty to obey  
 li- a power, being to small purpose;  
 end unless it can challenge observance.  
 sti- Nevertheless superiours having not  
 eds tyed up all inferiours actions, but  
 re- left some loose and free as extem-  
 ry porary power &c, inferiours may  
 alk pray at pleasure of their private  
 s, store, so as they doe not passe  
 ne their bounds to find fault and  
 a- clash with superiours; it is not at  
 t all misbecoming a householder to  
 f order his family after his own  
 t mode, if it be done without opposi-  
 t tion to, or contempt of the lawes;  
 but should the sun it self in its na-  
 tural motion resist or thwart the  
 com-

common motion of the heavens,  
it must undoubtedly discompose  
& marre the melodiousness of their  
harmony. The Exception against  
set prayer that it hinders attention  
and elevation, hath not the  
least ground, because extempora-  
ry prayer requiring study is rather  
apt to distract and beat down,  
whiles it seeks and dives to find  
out what to say, whereas set prayer,  
being made to our hands, needs no  
study, and consequently brings no  
such inconvenience.

## CHAP. 12.

## CHAP. 12.

*Of the meanes to reconciliation with God.*

**H**AVING thus endeavoured to set forth a sound and good Christian, handfomeness of order requires to declare next a Remedy for such as are diseased and ill, in compliance wherewith I shall say, that Christ hath appointed repentance, as the onely safe and sure meanes to reconciliation, and doubtless so it is, for diseases as well spirituall as corporall are properly to be cured by contraries, and the Spirituall disease of an ill Christian in pride & malice, whose contraries are faith, humility, fear, Love, sorrow hope, purpose of amendment, confession and satisfaction, all which are the essentials.

alls of Repentance; and being  
 soe, argue desperateness in those  
 that dare hazard their reconcili-  
 ation upon confidence of forgive-  
 ness, which rather sydes with than  
 opposes their disease, as will ap-  
 pear by stating the case betwixt  
 man and man thus; a Master  
 bearing affection to *his* servant  
 bestowes on him favours and be-  
 nefits, this servant instead of deserv-  
 ing growes savage and insolent,  
 insomuch that he reviles and abu-  
 ses his good Master, afterwards  
 reflecting upon his ingratitude,  
 calls to mind, his Masters worth,  
 & thence raiseth to himself a con-  
 fidence that he hath forgiven him.  
 Clearly this proceeding is so far  
 from lessening, that it increaseth  
 this servants offence, as adding  
 thereto presumption. Now Gods  
 friendship surpassing mans imper-  
 fection,



fection, the breach of it must be worse, and consequently a greater and more exact reparation is necessary. It behooveth then every Christian desirous of spirituall health to beware of this impertinent and pernicious confidence, and when Conscience accuses of sinne, to take Christs Remedie as followeth: in the first place by way of Preparative, crave Gods assistance, then stir up an Act of humility by acknowledging your unworthiness, an act of faith by considering Gods omnipotence & veracitie, an Act of fear by considering his severity in punnishing sinne, an Act of love by considering his goodness in creating, preserving, redeeming and adopting you to be his Child, an Act of sorrow by considering his displeasure and your losse, an Act of hope  
by

by considering his promises of mercy, which done make a firm purpose to doe so no more, confess your fault, and take upon you some Penance of Prayer, fasting or Almes-deeds in part of satisfaction for the injury offered. This way may benefit Christians of all perswasions, but can hurt none, because Religion, though it be above, yet it is not against reason, and prudence allowes you, encourageth the tryall of safe and harmless meanes: great affaires seldom complain of too much care and diligence, there being in good no danger of excess. And here it will not be unreasonable to observe the unjustness of sectaries, who impute easiness to Catholiques, avouching that according to their Religion, a bare confession of sinns to a Priest pacifies and

and appeases God, whereas besides confession, (not to speak of its horridness & averseness to nature) they hold as necessary all the other above mentioned Acts, that if any one bee wanting, their confessions become invalid and sacrilegious. Above all their strangeness breakes out in their complaint of unevenness in their way, as though it were such a matter to believe Christes merits who is the source and fountain of all worth, or to have a confidence in God whose goodness transcends all that can be sinne, and yet this is the very quintessence of their requisites to reconciliation with God, albeit their sinnes should swell to drown in loudness the cries of *Sodom* and *Gomorrah*.

## CHAP. 13.

*Of the Spirit of Spirit-  
lists.*

**T**He spirit of God in God is  
as God, every where; I fill  
heaven and earth Jer. 23. So  
as in this sense none can be absent  
from his essence, presence, nor ver-  
tue. But the question runs of the  
effects thereof, which depending  
upon his will, are confined with-  
in narrower limits. This truth ap-  
pears bright in St Iohn, where he  
forbiddeth to give credit to every  
spirit, Jo. 1. 4. To deny that the spi-  
rit of God is active & fruitfull in  
some, were to fall into another  
extream, and in effect to call  
Gods goodness & mercy in questi-  
on;

on; to know and discern who they be, the onely way is to see their warrant, and examine their works. If their warrant prove that of Miracles, and their workes good, doubtless they have the favour of Gods spirit; if otherwise, they are at the best but pretence makers, and ushers of innovati-  
on.

2. This way must needs be true and sure, because Christ and Saint Paul taught it, and it stands with right reason; for bare sayings without proof are sounds of want and emptiness; and the capacity of every Agent being to produce effects like it self, it is as impossible for the spirit of God (that is all goodness) to be the author of ill, as for a reasonable creature to beget an unreasonable, or heat to cause cold. Whence it is plain,  
that

that the spirit of Spiritists is a false body  
 imposture, a meer figment and figure  
 delusion, in as much as it is destitute  
 of Miracles, and induceth God  
 to ill; it perswading a disloyal might  
 defection from our Lords Prayer and

*Bucer in Mat.  
 6. Calvin. in  
 Mat. 6. Luther.  
 de Moyse. Zuin-  
 glius in explan.  
 art. 16. Tindal  
 in Fox his acts  
 pa. 140. edit  
 An. 1610.*

the Commande- 3.  
 ments and Church, tero  
 in the consonancy fire,  
 and dissonancy to seth,  
 which consist the here  
 goodness and bad- pow  
 ness of all Actions. his  
 All actions being othe  
 good or bad, accor the  
 ding as they are conform or *Paul*  
 disforme to Gods known will, long  
 which is apparently manifested nag  
 in the aforesaid. Hereto adde, to C  
 that the spirit of Spiritists promp- prin  
 teth things contrary and imcon- ledg  
 sistent each with other; *Luther* nan  
*ans* assert the realliry of Christs Se  
 body,

false body; Zuinglians maintain a bare  
and figure, Calvinists differ from both,  
which cannot befall the spirit of  
God; for so the spirit of truth  
might become the spirit of Error  
and falshood;

3. To say that God is no excep-  
ter of persons, that his spirit being  
fire, may breath on whom he plea-  
seth, is out of the matter in hand;  
there being no dispute of Gods  
power, what he may doe, but of  
his will, what he doth. Their  
other ground for inspiration upon  
the assurance of Conscience, *S<sup>t</sup> Paul*. and *S<sup>t</sup> Austin* convinced  
long since of weakness and coze-  
nage. *S<sup>t</sup> Paul*, when for yielding  
to Conscience in persecuting the  
primitive Christians, he acknow-  
ledged himself unworthy of the  
name of an Apostle 1, *Cor.* 15.  
*S<sup>t</sup> Austin*, when he sharpened  
his

his pen against Manichisme;  
 which before in obedience to  
 Conscience he upheld and defend-  
 ed. Conscience can have no  
 greater certainty than the under-  
 standing that gave it being; and  
 the understanding, experience  
 teacheth to be so bad an aymer,  
 that in the search of truth, it  
 oftner misses than hits.

# CHAP. 14



## CHAP. 14.

*Of the Spiritists Rule  
of faith.*

**T**HE Rule of faith may be considered in it self, or in respect of us; in it self it is Gods revealed truth; in respect of us, it is the same truth expressed to us. Thus far Catholiques and Spiritists agree, their difference is about the expression. These holding, that it is that of their private spirit joyned to that of Scripture onely; Those, that it is that of the Church, Scripture bearing witness of her truth. This latter is clear, by what hath been already said in the third Chapter, and will appear yet more by disproving the

the former, Which for the first part, that it is false and Spurious, *Saint Peter* gives evidence point-blank, *2. Pet. 1. No interpretation of Scripture by private spirit. Saint Paul* speakes to the same effect, where he wisheth (*2. Cor. 10.*) to captivate the understanding to the obedience of faith. And our Saviour confirms both testimonies, obliging all under pain of damnation, *Mat. 18. 17.* to believe the Church. If the Church be to sway, every private spirit must stoop and obey; *for none can serve two Masters, Luke. 16.*

2. For the second, that it is deficient, Scripture attesteth, referring to the Church, and reason makes it good. For as much as the expression Faith requires, ought to be as full and ample, as the duty of Faith; that is, it must be able to  
inform

informe the understanding in all  
it stands bound to give assent un-  
to; wherein the expression of  
Scripture alone is defective; it  
not declaring sundry points  
Christians acknowledge them-  
selves bound to believe. To wit,  
that those bookes of Scripture,  
which are received for Canonically,  
are so indeed. That some are Ca-  
nonically, other some Apocryphall.  
That they are determinately these  
or others. That the Jewes Sab-  
bath is to be neglected and laid  
aside, and the Sunday solemnized.  
That the Creed is authentick,  
and truly the Apostles. That it  
is lawfull to eat strangled meates  
and blood. But these men please  
themselves with onely talke of  
Scripture; for were Scripture (as  
they pretend) the Rule of their  
believe, though it containes divers  
E truths;

truths; yet those truths meeting  
 and becoming one in Revelation,  
 they would all perfectly agree,  
 not onely *Lutherans* among them-  
 selves, *Calvinists* among them-  
 selves, but likewise *Lutherans*  
 with *Zuinglians*, and *Calvinists*  
 with both; it being the propertie  
 of unity to unite and make one  
 all that conforme to the same:  
 Whereas happening quite contra-  
 ry, it is a manifest signe, that  
 fancy, under specious pretences of  
 Scripture & the Spirit, is the great  
 Idol they do homage to; *Luthe-  
 rans* to *Luthers*, *Zuinglians* to  
*Zuinglius*, and *Calvinists* to *Cal-  
 vin*.

*Of the Protestant  
Church.*

**P**rotestants cast a fairer shine  
 than the Spiritists, and certes  
 were their Church as true as it is  
 seeming, they could not be justly  
 taxed. But all is not gold that  
 glisters, Satan is apt to transforme  
 himselfe into an Angell of light,  
 2. Cor. 11. Falshood it self is  
 not seldome seen in the habili-  
 ments of truth; and therefore  
 this Chapter pretends to lay o-  
 pen the many shapes Protestants  
 put their Church in, to make her  
 pass for true.

The first is, Protestants are a company of Christians under the government of Bishops & Pastors, that have power and authority from Christ and his Apostles to administer the Sacraments, and preach the word of God: But such a company is the true Church, therefore Protestants are the true Church.

### ANSWER

Neither Christ nor the Apostles ever conferred any power or Authority on Protestant Bishops and Pastors; they were dead and gone, long before these had any being. To give Power and Authority of this nature, requireth presence of the Giver: so was God present to Moses, *Exod: 3.*  
Christ

*Christ to his disciples, Mat. 6.*

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28. Neither is their any Testa-  
ment or Monument extant to  
shew that the power or Authority  
Christ bequeathed, should lye ob-  
scure and dead for such a tract of  
time, and then be brought to light  
and revived when Protestant  
Bishops and Pastors sprang up,  
or that it was for them.

2. It will be said, Christ and  
the Apostles shared their power  
to Protestant Bishops mediate-  
ly, immediately to those lived in  
their dayes; and those to others  
downe to these

*Repl.* By this is implied a con-  
tinuation of succession in the Pro-  
testant Bishops and Pastors,  
ever since Christ & the Apostles;  
it is not concievable any other  
way, how power could be trans-  
mitted from one hand to ano-

thers, as is averred; as also  
 a visibilite of the same; for as  
 - much as it was their partes to  
 preach the word of God, and ad-  
 minister the Sacraments; if visible,  
 they may be produced, they ought  
 to be produced: they may, because  
 that power is vaine and fictitious,  
 that is not reducible to act, *Math.*

5. They ought, because Bishops  
 and Pastors in case of Controver-  
 sy, are to give an accompt of their  
 calling, *Luke. 7.* as well to settle  
 the wavering, as to bend and make  
 supple the stiffness of stubborne  
 misbelievers. *1 Peter. 3.*

3. How necessary this is, *Ter-  
 tullian* admirably well vrged,  
*Lib de praescrip.* when he bad the  
*Iren. adver. He-* Sectaries of his time  
*ref. Hieron. in* let him see the begin-  
*Lucifer. Optat.* ning of their Bishops  
*lib. 2. contra* & Pastors. Likewise  
*Parmen.*

*Optatus,*



Optatus, the Origin of your Chaire,  
 shews yee, that needs will challenge  
 to your selves the holy Church:  
 Sr. Austin came not behind these  
 in pressing the necessity of succes-  
 sion and derivati-  
 on, where he inge-  
 nuously acknow-  
 ledgeth them to be  
 of force to hold &  
 keep him in the bo-  
 some of the Church. There keep-  
 eth me, said that great Saint, in the  
 Church, the succession of Priests  
 from the very sitting of St. Peter,  
 to whom our Lord after his Resur-  
 rection committed the feeding of his  
 sheepe, even to this present Bishop.  
 And weil did it become the Pious  
 zeale of those ornaments & lights  
 of Gods Church, to shew earnest-  
 ness & vehemency in this behalfe,  
 inasmuch as derivation of succe-

*Augustin de u-  
 tilit. credend. E-  
 pist. cont. Fau-  
 stum Marich.*

sion is so proper to the true Church, that it cannot agree to any false, as, *St. Hierom (in Mat. cam. 1.)* observeth, assuring Sectaries to have no such riches as come to men, by plain inheritance from their fathers: and as is evident in it selfe; by reason the true Church was planted and established, before any false began: The Parable of the good man, sowing first good seed, and the enemy over-sowing Cockle, evince no less, *Mat. 13.* Therefore must needs be a *non plus ultra*, a stopp & bar, betwixt whatsoever Counterfeit Church and Christ, to keep off the like continuation of succession.

4. It will be said, if derivation of succession be a sure Marke of the true Church, Arians & Turkes may claim the true Church,  
Arians

Asians deriving themselves without interruption from *Arius*, and the Turks from *Mahomet*.

*Repl: Arian* and *Turk* derivation climb not so high as *Christ*, it reacheth no further than *Arius* and *Mahomet*, who grew up long after *Christ*: the Argument from succession is not grounded upon any succession, but upon derivation of succession from the Apostles and *Christ*; and that holds good: because *Christ* was not onely man, but God also: and therefore had power to constitute a true Church; *Arius* and *Mahomet* were no more than men, who may not assume any such prerogative. So that derivation of succession from them onely demonstrates them to have been the Founders and beginners of *Arianisme* and *Turkisme*:

5. It will be said, divers Sectaries were contemporary with Christ; therefore that argues Antiquity onely not Truth.

*Repl.* It may be severall Sectaries had the honour to see some part of the time Christ lived in, but not his institution, that was a speciall favour reserved for, & onely granted to his deare spouse the Church. Sectaries crept in after, as opposers of Christs institution.

6. It will be said, There have been named in severall ages the *Albigenses*, the *A-*  
*Osand. Epitom.* *postolici*, *Wickliffe*,  
*En. Sylvius de* *Hus.* *Repl.* None  
*gest. Bohem. Guid* of these were Pro-  
*Carmel in Albi-* testants, they hold-  
*gens. Antoninus*  
*Luxemburg. in*  
*paup. de Lugdun.* *Vspergens chron.* 212.  
*Cesar. Cister. dial. 5.* *Vincent. specu-*  
*lum hist. Prateolus. Sandeys.*

ng not in all points with them,  
nor yet with themselves, as is to be  
seen in *Osiander*, *Aeneas Sylvius*,  
and other approved Historians.  
Besides there was a great distance  
between them and the Apostles,  
in which they could not be men-  
tioned; for as much as they were  
not begun, or were quite extinct,

2

Another shape is, Luther descend-  
ed from Catholiques; Catholiques  
from the Apostles; therefore Pro-  
testants had their originall from  
the Apostles; they deriving them-  
selves uninterruptedly from Lu-  
ther.

*Answer*

## ANSWER

1. Protestants derivation from *Luther* is frivolous, and of no weight; *Luther* wanting Episcopal Authority, without which all Ordinations are null and frustrate; by the confessions of the cheif Protestants themselves: See *Saravia, Sutcliffe, Bilson, Andrews, White, Mason, Mountague, Hall* and others.

2. It will be said, *Luther* received Episcopal power immediately from God. *Repl.* Such a power being extraordinary, is alwayes accompanied with that of Miracles, as appeared in *Moyser, Exod. 3.* and the Apostles, *Act. 2. 14.* *Luther* never wrought Miracle; neither did he ever pretend to any such gift, the season  
of

of Miracles ( as some of his Disciples avouch ) being than past. And for his wonders alleadged in drawing so many after him, maugre the Pope, Emperour, and other Potentates, it shews onely a strange itching in men after Novelties, & proneness to *Liber-tinage*. *Arius* in a shorter space lead away far more, and greater ones, (that to use Saint *Hieroms* words, *cont. Lucifer.* ) *the world did groan again, to see it self on a suddain become Arian*. But this could be no Miracle ; for Miracles are done for the asserting of truths, & it was most untrue, that Christ was not God, that he was not equall to his eternall father, as *Arius* contended.

3. It will be said, it was Miraculous in the Apostles, to convert thousands to the faith of Christ,  
in

in a time of greatest opposition and resistance. *Repl.* In them it was, it being a work of too high a nature for the undertaking of poor illiterate men, to perswade a Religion so contrary to flesh and blood, as mortification of Wills, Fasting, Chastity, &c. *Luther* was a man of learning and parts, who had onely to instil a doctrine acceptable and pleasing to the depravedness of nature; to perform which needed not abilities other than naturall.

## 3

A third shape is, Protestants received their Mission from Catholick Bishops in Queen *Elizabeth's* dayes and since.

*Answer*



## ANSWER.

1. If some did, which is to be proved, Nay the contrary seemes demonstrated by *Doctor Champney*, it is evident the greater part did not; and what a Church must that company make, of which most are judged fit to preach the word of God, and administer the Sacraments without authority? But admit the calling of Protestant Bishops and Pastours were right in all of them, it would not follow that the Protestant Church is true; so long as she advanceth Protestantisme, contrary to the meaning of the Catholique Bishops, who never impowr'd any, but in relation to the setting up, and upholding of Catholique Religion.

2. Furthermore, Communion with the true Church being as necessarily a requisite to the making up of a true Church, as union of parts to the compleating of a naturall body; what colour for truth in the Protestant Church, that is at variance with the Catholique, of whom she gloryeth to have her power, and which she confesseth to be a true Church: whereto adde, that Protestants derivation from Catholiques, is not proof for a personall succession of Bishops, and Pastours agreeing in all points with Protestants, which ought to be the scope and ayme of that derivation: it being not required of Protestants to deduce a succession from Christ and his Apostles of *men sincerely sent*, but withall *professing the doctrine maintained in the Church of England.*

land. For although doctrine be no mark of the true Church (as shall be shewn hereafter) nevertheless it is her inseparable Mate; inso-much that where true Doctrine is wanting, there the true Church cannot be; Christ having intrusted her with his truth, and ordained her keeper and preserver thereof.

3. It will be said, such a succession may be shewn, but mingled pale-male with Catholiques, as corn with chaffe, good fish with bad, conformably to Scripture; comparing the Church to a barn-floor, where there is corn and chaffe together, *Math. 3.* to a Net replenished with all sortes of fish, *Math. 13. Repl.* This mixture must have been either of Protestant and Catholique doctrine in the same company of men, making

king profession of both, or in severall companies ; one professing one, another the other : It could not be the former, because that would be a clear argument that the Church hath err'd ; contrary to what was proved in the fifth Chapter. Besides the name of Protestant to this company would be very improper, holding a Doctrine inconsistent with the Protestant. Surely, whosoever over and above the Protestant Doctrine, should profess the Arian, or Nestorian, would deem himself jeered and laughed at, to hear himself styled by the name of Protestant : Doctrine being in nature much like unto number, the least addition or diminution altering its kind, and grounding a new denomination. Nor the latter, in as much as there is no agreement be-

twixt

*Mixt the Temple of God and Idols,  
no concord with Christ and Belial.*

2. Cor. 6. The Arke of God and  
Dagon may not stand together, 1.  
Kings. 5. It were a strange exam-  
ple, if the Church, unparalleled for  
love to her spouse, that professeth  
so much to truth, and strictly for-  
biddeth ill company (as dangerous  
to her Children) should receive  
into her company *Lyers* and *In-  
novateurs*. This would leave a  
stain upon her reputation, make  
her sincerity be suspected, her  
Doctrines contemned and despised.  
But she who is, *all fair*. Cant. 6.  
*Without spot or wrinkle*. Epes. 5.  
is free from any such guilt; Secta-  
ries being as hideous and hatefull  
in her sight, as their suggestions  
are full of poyson and destructive  
to soules.

4. It will be said, Protestant  
Bishops

Bishops and Pastours, were not so near mingled with Catholiques, as either to believe or profess their Doctrine; they onely concealed and covered their own, for fear of the formidable rigour of Catholiques. *Repl.* such Bishops and Pastours could neither be true, nor make a saving Church. Not true, because the Mission of true Bishops and Pastours being founded upon persecution and suffering (*Loe, I send you as sheep among Wolves. Math. 10. Luke.*

11.) it is proper for them to fear no colours: Cruelty in her gastliest hue is not able to fright or daunt them from preaching the word of God, and administering the Sacraments. The Apostles gave testimony to this truth, when commanded by higher powers to forbear mentioning Christ

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Christ or his actions, they bravely and with stoutness reported that they could not choose, but declare, *What they had seen and heard*; yea, even outraged and ill entreated for this behalf, they went away *glad and rejoicing, to be thought worthy to suffer for the name of Jesus.* Acts. 5. All the glorious Martyrs and Confessours confirm the same, by their profession of faith amidst the loathsome stench of close Prisons; and horrible torments of bloody persecutors.

5. Nor make up a saving Church; by reason profession of Faith is necessary to salvation, *Rom. 10. In heart it is believed to justice, by mouth profession is made unto Salvation.* Mat. 10. *He that denies me to men: I will denie him before my father &c.* The Comparisons

Comparisons are meant of private men for matter of manners, & not of any mixture of true and false Doctrine, Orthodoxall & Heretical Bishops & Pastours together.

## 6.

A fourth shape is, in all ages since Christ and his Apostles there have been Protestant Bishops and Pastours, but through the negligence of men, and hard fate of times, their names have miscarried and perish'd. And as it is no argument, many famous Romans and Græcians are not named, therefore never were any such men; so it is no less false a sequell, Protestant Bishops and Pastours are not mentioned all the way from Christ and the Apostles, therefore they were sometimes wanting.

anolinquo

*Answer*



## ANSWER.

1. It is not the same of private men, and of Bishops and Pastours: These have Christs Warrant and assurance for a Continuance of visibility, so have not those, *Math.* 28. Bishops and Pastours are, as Aqueduces and Limbeckes, through which the vivifying waters of Christs holy Doctrine are derived into our eares, and distilled into our soules, so are not private men: should they be at any time clouded, and in obscurity, Christ would be worse than his word, his Doctrine fall short, and not come home to us.

2. It will be said, visibility is a badge private men wear as well as Bishops and Doctours; therefore it cannot be inferred more of the  
one

one than of the other. *Repl.* Visibility is not peculiar to Bishops and Pastours, but necessity of visibility is; private men in this way of visibility, being onely contingently visible: So that though this inference be not right, they are visible men, therefore they are Bishops and Pastours; no more than that there are white fowle, therefore they are swans, whiteness belonging as well to Geese, Ducks, Pigeons &c. Yet there are Bishops and Pastours, therefore they are visible, holds good; as there are swans, therefore they are white fowl; in as much as visibility agreeth necessarily to Bishops and Pastours, as whiteness doth to swans.

3. It will be said, Divers Bishops and Pastours have been, whose names are not extant; therefore

therefore Bishops and Pastours  
 have no stricter relation to visibility  
 than private men; *Repl.* Bishops  
 and Pastours are necessarily visible,  
 either indeterminately, or determi-  
 nately: Indeterminately all; for  
 some are necessary to make a visi-  
 ble Church; determinately so many,  
 without which there could not be  
 a sufficient number to make a true  
 visible Church: Even as Ships in  
 respect of passing the Sea, all are  
 necessary either indeterminately or  
 determinately; indeterminately all,  
 some being necessary to pass with,  
 determinately so many, without  
 which the Sea is not to be passed.  
 Wherefore as the Antecedent is  
 true, the Sequell is false; Bishops  
 and Pastours having either indeter-  
 minately or determinately a neces-  
 sary Reference to this sort of visi-  
 bility; private men only an acci-  
 dentall.

4 It will be said, Bishops and Pastours are necessarily visible, whilst they live; dead, that necessity ceaseth; *Repl.* Such a visibility would be to no purpose, it not providing the Church of means to defend and make good her right in case of opposition; for the question of lawfulness in Bishops and Pastours, and of their truth in point of Doctrine, soaring as high as Christ, commonly be satisfied by a shewing of equall rise; which supposeth a visibility reaching from Christ to the end of the World, as power to the Act. The question of the Churches Right is to be decided, not unlike that of two great men, laying claim to a Principality, by vertue of some pretended descent from a certain Prince, or to that of a River, whether it hath its originating from such a Hill or Mountain.

there.

tain: For as to Evidence, this the surest way will be to derive their Pedigree, and to trace the River up to the Head; so to clear that, no means more effectually, than to take a view of the ages gliding betwixt Christ and us. If Bishops and Pastours be found succeeding each other without intermission, it is Evident they are true and Catholick; if otherwise, they may not escape the brand of usurpation and intrusion.

5. The Truth of Doctrine is discernable much after the same manner; If it be found to have no way varied, but to have kept its own from Christ and the Apostles, doubtless it is Orthodox; if not, most certainly it is new and false. In short, by the good help of this visibility, the Bishops and Pastours of Gods Church, together with his

Doctrine, shine so bright throughout all ages since Chr st, that who will open their eyes to see, and their mouths to ask, may with ease finde whom to obey, and what to believe; for want of this visibility, Sectaries, boast they never so much of Antiquity, prove but of late creation, and their Doctrines, some deviles of unsettled and wavering mindes.

5.

The last shape is, That Church is true and Catholick, which professeth the Apostles Doctrine, clearly delivered in Scripture; but the Protestants Church doth this, therefore, &c.

*Answer*

## ANSWER.

1. **T**Rue Doctrine is no mark of a true Church, it being to be seen among Schismatics, who for want of Communion are not able to make a true Church; Besides Doctrine is as divers, as there are divers seeming Churches, and so not affording any determinate motion draws in opposition of a mark of truth; to which adde that Doctrine supposeth Bishops and Pastours, as the means whereby it is conveyed unto us; For Doctrine comes not in the ayre, or by infusion, but by preaching and teaching of men, not only sent inwardly by inspiration, but likewise outwardly by ordination or imposition of hands, of such as have power, as the Priests in the old Law, the Apostles

postles and their successors in the  
 new were *Exod. 3. Levit. 8. Math.*  
 28. therefore it importeth as much  
 to name Bishops and Pastours be-  
 fore, way be given to the mention-  
 ing of Doctrine as it is necessary  
 passing from one extreame to ano-  
 ther; to touch first the middle. It is  
 no less untrue that Protestants  
 maintain the Apostles Doctrine de-  
 livered in Scripture, inasmuch as  
 they cleave to a sense which the  
 words neither do, nor can beare  
 without wresting & forcing, as Dr.  
*Smith* (late Bishop of *Salcedon*)  
 hath clearly shewn in his Collation;  
 to which I must remit you for a-  
 voyding of tedious quotations, as  
 opposite to my professed brevity.

To be of the Apostles belief, re-  
 quires a full and entire admission  
 of what they believed; For if be-  
 lief of some points only were enough

to



to make two of one belief; Catholicks and Protestants; Turks and Jews might crack of unity in Religion, because though they differ in some points, yet in other some they consent and agree. Now Heaven being a reward only intended and promised where there is a full performance of Duty; belief of part of the Apostles Belief is as ineffectuall to Salvation as perseverance for a time; which moved St. *Achan* to say that he that did not hold the Catholick Faith intirely should for ever perish: And it is agreeable to reason, in regard punishment is the reward of contempt offered to Gods Majestie, which may be done as by transgressing any one Commandment, so by disbelieving any one point; Gods Majesty shining no less resplendently in his veracity than in his Will.

It will be said *Protestants* agree with the Apostles in fundamentalls, which is sufficient to be of the *Apostles* belief, and to Salvation; *Repl.* There are two sortes of Fundamentalls answerable to the two-fold precept of belief, affirmative; *He that believes shall be saved;* and negative, *He that doth not believe shall be condemned, Mar. 16.* The first sort is points to be believed, explicitly or in particular, as the *Trinity*, the *Incarnation*, &c. The second sort is points to be believed, at leastwise, implicitly or in generall, as all points whatsoever relating to belief; both are Fundamentalls, because both are necessary to Salvation, and both are necessary to Salvation, because both are equally grounded upon Revelation, whence ariseth the necessitie and obligation of belief; Now admit it should

agree should be granted that *Protestants*  
 agree with the *Apostles* in the first  
 sort of *Fundamentalls*, that is in  
 points necessarie to be believed ex-  
 plicitly, according to the affirma-  
 tive precept of belief (which may  
 well be a question, they not be-  
 lieving them upon account of the  
 Church, but for fancie or some  
 other humane respect) yet disa-  
 greeing in the second sort, that is,  
 in points necessarie to be believed,  
 at leastwise implicitly, according to  
 the negative precept of belief: How  
 is it true that they do not disagree  
 from the *Apostles* in fundamen-  
 tall? It will be said those points,  
*Protestants* disagree in, were not  
 revealed to the *Apostles*, Repl. It  
 is manifest they were, there being  
 the same light for the revelation of  
 them, as there is for the revelation  
 of the others, to wit, the Churches

Tradition, which giving a like evidence of both, ought not to be deemed less sufficient for the latter than the former. It will be said before *Scripture* had being, the power and right of declaring *Revelation* belonged to the *Church*, but since they were transferred and given to *Scripture*, so as now Gods *Revelation* is to be known thence without recourse to the *Church*, Repl. The power and right of declaring Gods *Revelation* were bestowed upon the *Church*, not for the *Apostles* time only, but for all the time after, for the Commission was not, each same, but all Nations, *Mat. 6.* which is not to be accomplished till the end of the World, when the *Jews* shall be gather'd from their dispersion, and consequently imparts the fulness of him, that is to say, so long as this World lasteth,

lasteth, or there is time in being:  
 It will be said, to what purpose then  
 did the Evangelists set pen to paper?  
*Repl.* For more comfort to give Te-  
 stimony of the Church and her  
 sincerity in teaching, and not for e-  
 very one to be his own carver and  
 interpreter. *S<sup>t</sup>. Paul* is positive,  
*let men esteem of us, &c. as the*  
*dispencers of Gods mysteries.* 1.  
*Cor.* 4. It was ever held an effect  
 of great improvidence, and an oc-  
 casion of much confusion for the  
 people in any state or Common-  
 Wealth, to have the freedom and  
 liberty of construing the Law;  
 Therefore wise Lawmakers, to shew  
 their care and foresight for the  
 good and weal publick, as they cau-  
 tied their Laws to be written, so  
 did they appoint certain select per-  
 sons of great abilitie and integrity,  
 to administer and dispense the same.

This

This being true, what an undervaluing must it be of Gods wisdom and providence, to think that in a Commonwealth of his own immediate establishing, as the Church is, he hath left to all indifferently, a liberty to make what sense they please of his Law, on which, as on a shelf or Rock, her peace and safety would be in perpetuall danger of Wrack; The Jarres and Garboyles of *Sectaries* having scarce had any other source than the priviledge every of them took of reading and interpreting *Scripture*.

The Reason is clear, because all men are not apt to understand alike; for being for the most part of different tempers and composures, they have various fancies, which of necessity will beget a diversity of understanding: Let twenty read and reason upon *Scripture*, and not relate

late to some former exposition, and I dare be bold to say, that no two of them shall agree; Experience is my warrant in *Luther, Zuinglius, Calvin*, who for all their reading and reasoning, made no less than three contrary and repugnant senses of those plain words; *This is my Body, This is my Blood.*

10. It will be said, those selected persons, intrusted with the administering and dispensing of the Laws, utter by mouth what they understand, and they understand no more than what their private reading and reasoning are able to inform them, so that even this way men wou'd be to seek; *Repl.* Judges have not only their reading and reasoning to inform and direct them, but likewise the practise of former Courts from the very promulgation of the Law; at which

t me

time the sense and meaning of the same was declared by the Law-makers themselves. The Church, besides the letter of Scripture (which she reads assiduously, with watching, fasting, and prayer, for a right and happy understanding thereof) and her own reasoning, hath the help of a better and surer tradition, and the assistance of the Holy Ghost. Now I leave it to the impartial Reader to judge, whether is more like to informe right and sure of Gods revealed truth, he that hath onely his own private reading and reasoning to help him, or she, that over and above all these, is favoured both by infallible Tradition, and the Holy Ghost: And again, whether, in a matter concerns Salvation, it be not an act of imprudence and folly, to believe him rather than her.

Chap.



## CHAP. 16.

*Of the Roman Church.*

**B**Y the word Roman are not  
 onely comprized the Inhabi-  
 tants of that particular Territory  
 of Rome, but likewise all Christi-  
 ans in the world, that acknow-  
 ledge the Bishops of Rome for  
 their cheif Pastour, appointed by  
 Chrst to govern his flock. My  
 taske in this Chapter is to prove,  
 that this company, together with  
 the said Bishop, compose and  
 make up the true Catholique  
 Church.

I. My first proof is, that com-  
 pany of Christians compose, and  
 make

make up the true Catholique Church, to which the definition of the true Catholique Church doth agree; But the definition of the true Catholique Church doth agree to the above mentioned company, therefore they compose and make up the true Catholique Church. The first Proposition is evident, every thing being really one and the same with its definition; as Man with rationall, Beast with irrationall. The second Proposition I shew. The definition of the true Catholique Church is, a society of men linck't together in the profession of one Faith, in the use of the same Sacraments, and under the government of *Bishops*, and *Pastours* lawfully sent, that are able to shew their personall and doctrinall succession from Christ and his Apostles, without

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without the least interruption. A society of men. And he gave some Apostles, and some Prophets, and other some Evangelists, others Pastours, and Doctours, to the consummation of the saints, unto the work of Ministry, unto the edifying of the body of Christ, linck't together. Eph. 4. One body, one spirit, one faith, one Baptisme, *ibid*: Lawfully sent. No man taketh the honour to himself, but he that is called, as Aaron of God. Heb. 5. How shall they preach unless they be sent. Rom. 10. That are able to shew &c. The Mountain of the house of our Lord shall be prepared in the top of Mountaines, and all nations, shall flow unto it. Jsa. 2. He hath placed his Tabernacle in the sunne. Psal. 118. Their Personall and doctri-  
nall succession. He gave some  
Doctours

Doctours and Pastours, &c. Untill wee all meet in the unity of faith. Ephes. 4. without the least interruption. Behold I am with you alwaies unto the end of the world. Ma. 28.

2. Let us look upon this definition in its severall parts and veiw, if any be discrepant from the aforenamed company. The first is, a society of men, this agreeth to the said company, for in that company is to be seen *Hierusalem descended from above*, Apoc. 4. A goodly Hierarchy, or Heavenly order, and subordination of Subdeacon to Deacon; of Deacon to Priest; of Priest to Bishop; of Bishop to chief Bishop or Pope, and of the Laity to all: And which is yet more admirable, these degrees are so masterlike set, that they doe not hinder and trouble,

trouble, but as great & less strings  
 musically tuned, make and pre-  
 serve the Melodious Harmony of  
 Peace and Concord. The second  
 part is *linck'd together*. This  
 agreeth to the said Company; for  
 in that company there is no di-  
 versity of belief; but one (as Mo-  
 narch) swayeth, in *Europe, Asia,*  
*Africa,* and *America*, where one  
 and the same belief is embraced  
 for one and the same motive,  
 Gods Revelation proposed by the  
 Church. The third part is, *law-*  
*fully sent*. This agreeth to the said  
 Company; for in that company,  
*No man clarifieth himself*, but  
 one receiveth power from another;  
 the Subdeacon, Deacon, & Priest  
 from the Bishop, the Bishop from  
 the cheif Bishop or Pope. The  
 fourth part is *Able to shew &c.*  
 This agreeth to the said Company:  
 for

for in that company an exact succession of power and doctrine is faithfully and with clearness deduced; Writers of severall ages and Nations having put forth and published to the view of the world authentick schemes & Ca-

atalogues of Popes, Bishops & Pastours succeeding each other from Christ and the

Apostles, and from time to time layd open their Doctrine. The fifth part is, *without the least interruption*. And this agreeth with the said Company; for in that Company a Continual pure stream of power and Doctrine is demonstrated by the said writers, to have been ever sweetly gliding from its head, Christ, and in its proper Channell, Bishops and Pastours; and nor any moment of time can be

*Coccinus, Gual-  
terius.*

be pointed at, in which its course was stopped from beating down infidelity, and embalming true Believers with the fragrant odours of vertue and Religion.

## 2.

1. The second Proof is, that Company composeth and maketh up the true *Catholick Church*, which doth acknowledg and embrace a power generally claimed, and Doctrine generally professed, by the *Apostles* and Christians ever since. But the said Company acknowledgeth and embraceth a power generally claymed and a Doctrine generally professed by the *Apostles* and Christians ever since; Therefore that composeth and maketh up the true *Catholick Church*. The first Proposition is undeniable,

undeniable, inasmuch as Apostolical power and Doctrine, (where communion is not wanting) are sure Evidences of the true *Catholic Church*.

The second Proposition I shall sufficiently clear, by instancing the beginning and after-rising of those Tenets which *Sectaries* hold against *Catholicks*, by shewing how the learned of *Catholicks* (who were as the mouth & pen of the rest) opposed the said Tenets, as new and never heard of before: lastly by producing Councils, witnessing and confirming, the Orthodoxy of this mouth and pen, and branding the contrary for heresies; Now forasmuch as it is easier, to evidence our Fathers acts, than our Grandfathers or great Grandfathers &c, I resolve to take this way, making my first instance



instance in the last, & so upwards  
 to the Apostles. When *Calvin*.  
 1534. changed the Hierarchie of  
 the Church into Presbyterie, fra-  
 med a spirituall presence of *Christ's*  
*body* in the *Eucharists*, establisht  
 a perpetuity in the Possession of  
 Grace, destroyed all possibility of  
 keeping the Commandments,  
 Christians generally professed as  
 the said Company doth, that their  
 Commision was to inculcate that  
 the Government of the Church  
 was instituted by *Christ* *Hierar-*  
*chicall*, and not to be altered, that  
*Christ's* presence in the *Eucharist*  
 was corporall, that grace once  
 had might be lost by sinne, that  
 keeping of the Commandments  
 was the way to Salvation, & there-  
 fore as possible as salvation its self.  
*Staphilus, Lindanus, Hosius, Clau-*  
*dus, de Xaintes. Morus, conc:*  
*Trident.*

*Trident.* when *Zuinglius.* 1525. set up a signe and figure in the place of Christs body, Christians generally professed, as the said Company doth that their Commission was to inculcate that the Body of Christ was truly and really in the *Eucharist*, *Lindanus.* *Flaidan.* *Luth. conc. Trid.* When *Luther.* 1517 reviled the Pope calling him Antichrist, impugned the Authority of Generall Councils, Grace from the Sacraments, Mass, taught impanature, ubiquity of Christs Body. Christians generally professed, as the said Company doth, that their Commission was to inculcate that the Pope was Christs Vicar appointed to Rule his flock, That Generall Councils in their Canoncall decrees were to be obeyed, That the Sacraments did confer  
grace

grace to all that received them  
 worthily, that Mass was an holy  
 sacrifice instituted by Christ, for a  
 Commemoration of his Death  
 and Passion, for exhibition of sove-  
 reign honour to his Eternall fa-  
 ther, for propitiation to the living  
 and dead. That ubiquity was pro-  
 per to the Godhead, *Echius, Cocha-  
 leus, Alphonsus Acastro, Fisherus,*  
 the vniversality of *Collen, Louen,  
 Paris, Henrie the 8<sup>th</sup>. Conc. Tri-  
 dent.* When *Valdesius* 1170 in-  
 veighed against *Indulgences* and  
*Purgatory*, Christians generally  
 professed, as the said Company  
 doth, That their Commission was  
 to inculcate that the Catholique  
 Church had power to forgive, not  
 onely the fault or guilt of sinne,  
 but likewise the pain and punish-  
 ment due for the same : That out  
 of this world there was a place

of satisfaction for such as departed  
 in grace, *Antoninus, Claudius*  
*Coffiodus, Conc. Florent. Trident.*  
 When *Phorinus*, with other greekes  
 1049 opposed the Popes supre-  
 macy; Christians generally pro-  
 fessed as the said Company doth,  
 That their Commission was to in-  
 culcate, That the Pope was the  
 supream Bishop and head of the  
 Church. *Rabanus, Haym, Anto-*  
*nius, Conc. Florent. Conc. Con-*  
*stant.* 8 When *Berengarius* 104.  
 grew to that impudence as to out-  
 Christ quite the *Eucharist*, Chri-  
 stians generally professed as the  
 said Company doth, That their  
 Commission was to inculcate,  
 That Christs Body was truely and  
 realy there, *Lanfranc, Guilmundus*  
*Blondus, Conc. Lugdunense;* When  
*Albanenses* 796. questioned ex-  
 treme unction, Christians generally  
 professed,

departed  
*landius*,  
*Trident*,  
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professed as the said Compa-  
 ny doth, That their Commis-  
 sion was to inculcate, that ex-  
 treme unction was one of the sea-  
 ven Sacraments instituted by  
 Christ. *Bede, Conc. Worm.* When  
*Jacobus*, 584 took away Con-  
 fession, Christians generally pro-  
 fessed as the said Company doth;  
 That their Commission was to  
 inculcate, that Confession of sins  
 to a Priest rightly impowered was  
 availeable and necessary, *Saind*  
*Gregory, Cassiodorus, Conc. Tri-*  
*dent.* When *Sonaras* 495 despised  
 Images, Christians generally pro-  
 fessed as the said Company doth,  
 That their Commission was to in-  
 culcate, that as to other things  
 relating to God, and his saints,  
 so also to Images a certain degree  
 of respect and reverence was due.  
*Saint Hier. Theodor, Conc. 2.*

*Nic. When Vigilantius. 424.*  
 cried down holy Reliques, and  
 prayer to Saints, Christians gene-  
 rally professed as the said Compa-  
 ny doth, that their Commission  
 was to inculcate, that respect to  
 holy things and prayer to Saints  
 was both laudable and beneficiall.  
*Saint Epiphan. Saint Aug. Saint*  
*Hier. Saint Greg. Niss. Conc.*  
*Constant. Conc. Laodi.* when *Pes-*  
*lagius. 405* denied originall sinne,  
 and the necessity of Baptisme,  
 Christians generally professed as  
 the said Company doth, That  
 their Commission was to incul-  
 cate, that since the fall of *Adam*  
 all were conceived in originall  
 sinne, and that to remove it Bap-  
 tisme was requisite. *Saint August.*  
*Saint Gregory Naz. Nisse. Saint*  
*Basil, Theodoret, Saint Ambr.*  
*Saint Hier. Saint John, Conc.*  
*Milev.*

*Milev.* When *Jovinian.* 395  
 made sinns all alike greivous, had  
 the same esteem of Marriage and  
 virginity, Christians generally  
 professed as the said Company  
 doth, that their Commission was  
 to inculcate, That sinns accord-  
 ing to their more or less repug-  
 nancy to reason, were greater  
 some than other, that how be it  
 Marriage was good and honoura-  
 ble, yet that virginity was better,  
 and to be preferred. *Saint Hier.*  
*Saint August.* *Conc. Tolens.*  
 When *Arius.* 364 deprived the  
 Dead of the livings prayers.  
 Christians generally professed as  
 the said Company doth, That  
 their Commission was to inculcate,  
 that to pray for the dead was an  
 act of Piety and mercy. *Saint*  
*August.* *Saint Ambr.* *Saint Hier.*  
*Saint Chrys.* *Saint Epiphan.* *Conc.*  
*Constant.*

*Constant. 3, Conc. Nic. 2. When Eunomius. 358. attributed to Faith strength and vertue to keep off the harm of sin from the faithfull ; Christians generally professed as the said Company doth, That their Commission was to inculcate ; That Christians in sinne were ( notwithstanding their faith ) in state of Damnation. Saint Basil. Saint Ephrem. Saint Chryso. When Novatus. 250. refused admission to the Penitence after Baptisme constituted a Church of meer just, Christians generally professed as the said Company doth, That their Commission was to inculcate that a sinner truly repentant was to be received at any time, and that the Church Militant was not without mixture of bad. Saint Cypr. Saint Ephrem. Saint Hier. Saint August.*



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*gust. Conc. Rom.* When *Gnostici*  
 129 fancied a Justice extrinsecate  
 and imputative, Christians gene-  
 rally professed, as the said Com-  
 pany doth, that their Commission  
 was to inculcate, That justice was  
 inherent to the soul, and that it  
 consisted of a spirituall quality  
 called grace, whose property is to  
 expell sinne, to enlighten the  
 minde, to incline and enable the  
 Will to all good. *Iren. Iustin.*  
*Conc. Trident.* When *Simon Ma-*  
*gus.* 55 destroyed freewill, opened  
 heaven to faith unaccompanied  
 with good workes, blasphemed  
 God to be the Author of sinne,  
 Christians generally professed as  
 the said Company doth, That  
 their Commission was to inculcate  
 that through Adams disobedience,  
 freewill was weakened, and ill in-  
 clined but not lost; that faith did

dispose and help, but without good works that shee was too weak to justify a sinfull soul, that God did all good things, and for sinne, that he did no more than suffer and permit. *Saint Peter, Saint Paul, Saint Luke, Saint John, Saint Mathew, Saint James, Saint Jude, Act. Saint Dionys, Saint August. Conc. Trid.*

17. This Proof will gather strength by observing, that the above named, but few dayes or Months before their opposition, held as the rest of Christians did, in all points with the said Company; and that neither they, nor others in their behalf have left to posterity the least mention of any number of men in being, before their opposition, with whom to joyn and side, to make good the same. Assuredly, if any such thing

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thing had been, so great an advantage would not have been passed over in silence.

## 3.

The third and last Proof is, That Company composeth and maketh up the Catholique Church, which is acknowledged even by their Adversaries, to be *Apostolical*; But the above mentioned Company is acknowledged even by their Adversaries, to be *Apostolical*: therefore that Company composeth and maketh up the Catholique Church. The first Proposition is evident: for as much as Apostolical in a right and genuin sense, signifies to believe as the Apostles believed, which is to be Catholique. The second Proposition appears no

less cleer in severall Protestant  
 writers, who expressly account  
 that the Apostles first planted the  
 Christian faith in England; That  
 the same was retained by Bishops  
 and Pastours, from the first Plan-  
 tation to *Saint Austin*; That in  
 substance it differed not, from  
 that which *Saint Austin* brought  
 in; That *Saint Austin* was by  
*Gregory* the great, Bishop of  
*Rome*, to convert the Saxons in  
 England to the Roman faith;  
 That the Roman Church in *Gre-  
 gory the greats time*, was the same  
 it is at this present. See to this  
 purpose, *Perkins. Exposit. on the  
 Creed Pag. 266. Powell Conf.  
 pap. rer. pag. 103. Stow, How,  
 Speed, Cambden, and all the  
 English Chronicles. Now the  
 Axiom in Philosophy, which  
 assureth, Two Extreames which*  
 are

are one with a third, to be one amongst themselves, will justify this form; *Saint Austins* Church and Doctrine were Apostolicall; *Saint Austins* Church and Doctrine were the same with the now Roman: Therefore the Roman Church and Doctrine are Apostolicall.

**CHAP.**

## CHAP: 17.

*Of certain Objections made a-  
gainst the Roman Church;  
Answered.*

**I**T is incident to vain-glorious and  
haughty men, to spurn at Au-  
thority, and to asperse superiours  
with failings: Pride sets them on,  
and malice contrives the means as  
black as their end, which is to  
shake off obedience, to live at plea-  
sure, and without controule. The  
Enemies of the Roman Church  
have not shewn more Pride in con-  
temning her power, than malice  
in raising false and slanderous re-  
ports against her good name: As  
therefore in the former Chapter I  
have

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have done my endeavour to assert  
her power; so will I in this, to clear  
her fame, and shew her innocen-  
cie mainly clouded, and shot at by  
the ensuing Objections.

Obj.

*Objection. 1.*

**Q.** The first Objection is, The Church of *Rome* teacheth Christs Body to be present in many places at once, which implyeth contradiction. *Answer,* The measure of Gods power is his will, and his will is above the reach of our capacity: Therefore no wonder if God oftentimes doth that we cannot dive into the understanding of, it sufficeth, we know the thing is done, and that we do by his word; which being plain and expresse for the presence of Christs Body in the Sacrament, and consequently in many places at once, to doubt thereof, is no less than to question Gods veracity. As for implicancy some labour to convince this My-  
strie



sterie of, there is none at all; for  
 though a body cannot be locally  
 in two places at once, by reason of  
 locall extension, which confines it  
 to one, yet this extension being re-  
 moved, as it is possible to the om-  
 nipotent power; it is as easie for a  
 Body to be in severall places at once,  
 as for the Deity to be in three per-  
 sons at once, or for the soul to be  
 in the Head, the middle, the feete  
 at once: Neither doth Christ, calling  
 himself a Door, a Vine, &c. Jo. 10.  
 15. any way contradict this truth;  
 because in these propositions, *I am*  
*a Dore, a Vine*, two distinct things,  
 and of different kinds are affirmed  
 of each other, which according to  
 the literall and proper signification  
 of the words, cannot be true; in  
 that, *this is my Body*, the same i-  
 dentically thing is affirmed of the  
 same,

same, to wit, the body of *Christ*,  
 out of the Sacrament, when the  
 words began to be in the *Sacra-*  
*ment*, when they end, which with-  
 out trope or figure is as properly  
 true, as this is the signe of the cross,  
*Tabitha come forth, Acts 9.* Nor  
 yet those other sayings, *the Flesh*  
*profiteth nothing, my words are Spi-*  
*rit, Jo. 6.* in as much as they were  
 uttered to satisfy the *Capharnaïtes*,  
 who being a grosse carnall people  
 apprehended of Christs saying, *the*  
*bread which I will give is my flesh,*  
*my flesh is truely foode, unless ye*  
*eat the flesh of the Son of man, &c.*  
*Jo. 6.* that he meant to give his  
 body to be gnawn and torne in  
 pieces, as ordinarie butchers meat,  
 and that he was not of power to  
 give it any other way; that appears  
 by their murmuring, as conceiving  
 horrou

horroure at the eating of humane flesh, this by question they made how can he? In satisfaction to the former apprehension, *Christ* said, *the flesh profiteth nothing*, that is, whatsoever flesh given or received as ordinary flesh, availeth not the soule; in satisfaction to the latter *Christ* said, *my words are spirit*, that is, are able to effect what they signifie or expresse, that this is the meaning of both *Christs* answers, I shew, because *the flesh profiteth nothing*, literally taken is a false proposition, *Christs* flesh being no less profitable for mans redemption, than ordinary flesh for his corporall nourishment, and my words are Spirit, understood otherwise would not have been to the Capharnaïtes question, which, as I said before, was of his power. Now this meaning

is to farre from overthrowing the mysterie of the *real presence*, that it clearly confirms and establisheth the same, for although the manner of *Christ* giving his bodie be Spirituall, yet is it not inconsistent with the reality of his presence, he was really present to the water of *Bethsaida* *Mat. 6.* Notwithstanding the manner of his walking was altogether miraculous and Spirituall. *Saint Paul. 1. Cor. 11.* knew this consistencie, when after instruction of a spirituall and worthy receiving, he scrupuled not to pronounce condemnation upon the unworthy receiver, not of bread and wine, but the very bodie of *our Lord*. Had *Saint Paul* meant of figurative or spiritual presence, he would have said for *not discerning the figure*

*figure of the body of our Lord, and not the body of our Lord. Besides figurative, or spirituall presence are ordinary effects, and within the compass of mans power, therefore required not any such extraordinary munificency, as Christ used of his.*

3. If it be true as Philosophy teacheth, that a consequence from being, to may bee, is valid and good, Experience demonstrates, that God hath power to make Christs Body really present in severall places at once; for as much as the self same time, he was so present with his father in heaven, he appeared and discoursed with Saint Paul on Earth saying, *Saul, Saul, why dost thou persecute mee? Acts. 9.* For when Saint Paul replied, *who art thou Lord?*

*Lord?* Hee answered, I am *Jesus* whom thou dost persecute. Even in nature there is a Resemblance and light of this Myltery: one and the same water is in the Fountain, River and Lake at once, one and the same voyce in Thousands of Eares at once; one and the same face in sundry looking glasses at once; should we believe onely that which we understand, there would not be any beleif in us of Mysteries of faith; they being all above the reach of humane Capacity.

4. It will be opposed, Although God by his omnipotent Power, can make the Body of Christ present, in many places at once, yet his pleasure is not to do it, by reason of the strange irreverences, and absurdities which would ensue thereof,

thereof, as to be subject to the eating and tearing in peices of Doggs, Catts, Mice, and to the abuse of wicked men and Miscreants. *Reply.* He that is of power to render a Body really present in severall places at once, without doubt is able to defend, and keep the same from all outrages; as God is pleased to do in this Mystrie, by removing locall extension, and by consequence possibility, by meanes whereof, Doggs, Catts, and Mice, can onely tear and destroy the accidents of Bread and wine: wicked men and Miscreants offer violence to the same, but not hurt or annoy the Body of Christ; no more than he were of force to wrong the Godhead, that surprized with a raging fit, should strike at the ayre, with an intention

intention to do him mischief. But admit these pretended inconveniences should follow, I do not conceive there could be inferred any other than a continuation of that ardent love of Christ, which he shewed to man, when he estranged himself from his eternall father, to bear with patience and mildness, hunger, cold, whippings, spittings, thorns; and last of all the bitter and disgracefull Death of the Cross.

*Obj.*

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*Objection. 2.*

The second objection is: the *Roman Church* believes *Transubstantiation*, a doctrine unheard of till the Council of *Lateran*.  
*Answer* the name *Transubstantiation* was indeed imposed by the Council of *Lateran* called the Great, as the name *Consubstantial* by the first Council of *Nice*, and the name *Trinity* by the Church, but as the things signified by the names *Consubstantial* and *Trinity* were generally believed before the impositions of those names, so the thing signified by the name *Transubstantiation* was generally believed before this name was thought of, witness *Saint Cyrill*, *Jeruso. Catechesi myst-*

mystag. 4 saying of Christ he turned  
 water into wine in Cana of Ga-  
 lile & shall we not believe him that  
 he hath turned wine into his  
 bloud? Saint Ambrose sayes to  
 the same effect, L. 4. de sacram.  
 C. 4. before the words of consecra-  
 tion it is bread, after consecration,  
 of bread is made the flesh of Christ  
 &c. If the words of our Lord  
 Jesus be so powerfull to give being  
 to that was not, how much more  
 are they able to turn one thing in-  
 to another? The very words of  
 consecration, *this is my body* con-  
 firm no less, in as much as being  
 an operative proposition, suppo-  
 seth not, as a speculative proposi-  
 tion doth, but maketh the thing  
 it signifies, which implyeth a real  
 change either of Christs body into  
 bread, or of bread into Christs  
 body,

body; for how can bread remain-  
 ing bread be Christs body? Or  
 Christs body continuing the same  
 be bread? Surely no more than  
 water, while it is water, can be  
 wine, or a stone, so long as it is  
 a stone, can be a tree. Now that  
 the change is not of Christs body  
 into bread is evident, because  
 then Christ should have said this  
 is bread, but saying *this is my*  
*body*, demonstrates clearly that the  
 change is of bread into Christs bo-  
 dy, which is fitly named *Transub-*  
*stantiation*, as declaring the nature  
 of the mystery believed. It will  
 be opposed that *Transubstantia-*  
*tion* is, against experience, which  
 shewes that consecrated bread and  
 wine nourish. *Repl.* if any such  
 triall hath been made, un-  
 doubtedly the nourishment was  
 H — supernaturall,

supernaturall, God supplying by  
 his extraordinary power the want  
 of the severall substances of bread  
 and wine to the end to save faith  
 which according to Saint Paul  
*Hebr. 11.* is of things not appear-  
 ing. It will be opposed that after  
 consecration still remain the acci-  
 dents of bread and wine, whose  
 essence consists in inhering in sub-  
 stance. *Repl.* As it is true that  
 after consecration the accidents of  
 bread and wine continue the  
 same, so its false that their essence  
 consists in inherence; for the defi-  
 nition of accident is apt to inhere,  
 which may be without inherence  
 by means of Gods Omnipotency  
 whereto there is a necessity to  
 have recourse in all matters of  
 faith, nature being in those mat-  
 ters at a loss and useless, as Saint  
 Hilary.

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mat  
Saint  
Hilar.

*Hilar. Lib. 8. de Trinitate* well  
observeth; his words are, *In Gods*  
*matters wee are not to speak after*  
*the ordinary manner of men.*

H 2

Obj.

## Objection. 3.

1. The third objection is; That the Roman Church committeth Idolatry in her adoration at Mass, kneeling to the name of Iesuss, Altars, Images; and Reliques with  
 Answer. By the Commandment *Thou shalt not make to thy self any graven thing, nor adore it,* Exod. 20. is neither forbid the art of Engraving, Carving, Printing, Painting, Casting, Sowing, Embroidering; nor yet all manner of Religious honor to be given to Creatures. For in the old Testament (where this Commandment is enjoined) all the use of those severall acts was but held lawfull, and Religious honour exhibited to the fiery Bush by *Moyse*, Exod. 25. to the

Oracle

Oracle by the High Priests, 3<sup>d</sup> Kings. 27. and to the Ark by David, Exod. 3. Levit. 26. Psal. 131. And God himself justified them therein, by striking *Vzziah* with Leprosie, and *Oza* with Murther, for not forbearing to meddle with holy and sacred things without authority. 2. Paral. 26. 1 Kings. 6 so that all this Commandment forbids, is to make graven things, to the end to honour them with divine honour, that is, to make Gods of them, as the *Pagans* did.

2. Now to vindicate the Roman Church from all Idolatry in her worship, it is to be noted, That all things are not of equal worth, but that some things surpassing other some in perfection and excellency, are more worthy than other;

other; whence it is, that God is  
 superiour to all things, Angells to  
 men, and men some to others.  
 And hereupon is grounded honour  
 and the degrees thereof, accor-  
 ding to the variety of perfections  
 and excellencies found in things:  
 for where perfection and excel-  
 lency are discovered to be, there  
 the very light of nature teacheth  
 honour to be due more or less, as  
 the degrees of excellency and per-  
 fection are observed to bee higher  
 or lower. Now honour (as pro-  
 per to man) is an outward respect  
 given to a thing, with an inward  
 act of acknowledgment of some  
 perfection and excellency in the  
 same. So as to the compleating  
 of honour (as to us) two actions  
 are required; an exterior of the  
 body, and an interior of the  
 mind;



mind; when either is wanting, honour becomes lame and manke. A timorous man apprehending danger in exhibiting outward respect where it is due, maketh onely an inward acknowledg-ment, this comes short of honour. A man distracted or mad, and so uncapable of the inward acknow- ledgment, by reason of his distem- pered senses and faculties, giveth an outward respect; this is as far from honour as the other.

3. Both actions (viz.) both the inward and outward may be ex- pressed to God, and creatures; as it is lawfull to bow or kneel to God, so to creatures, as we may see, *Jos. 5. Gen. 23. 33. Exod. 3. 1. Kings. 2. 1. Paral. 29. Jud. 10. 13. Ester. 8. Num. 2.* Now to discern, when these actions

H 4

come

come within compass of divine religious, and Civil honour, depends wholly on a right, and well differencing of the perfections and excellencies of the things honoured. To bow or kneel to a thing with an inward acknowledgment, that its perfections and excellencies are absolute, unparticipated, and infinitely exceeding all other, is divine honour; to bow or to kneel to a thing with an inward acknowledgment, that its perfections and excellencies are onely participated, and relative to God, Christ, or some glorious soul, is religious honour; to bow or kneel to a thing with an inward acknowledgment, that its perfections, and excellencies relate to some worldly dignity or preheminance, is Civil honour.

Divine

Divine honour is proper to God,  
 and unattributable to any crea-  
 ture under Idolatry; Neither doth  
 the Church of Rome afford this  
 honour but to God alone; her  
 adoration at Mass being not  
 meant, nor directed to the acci-  
 dents of Bread and Wine, nor to  
 the figures of Host and Challice  
 next to sight (for in these she  
 doth not acknowledge to be the  
 perfections and Excellencies be-  
 longing to God) but to the person  
 of Christ hid and covered under  
 the said accidents and figures.  
 She alloweth indeed of religious  
 honour to the name of Iesus, to  
 Altars, Pictures, Reliques, rela-  
 ting to God, Christ, and his  
 Saintes; as she doth of Civil, to  
 things in relation to temporall  
 dignities and preheminencies:

H. 5.

But

But to find fault with this, were Sac  
to blame justice, for giving to ther  
every thing its due, in acknow- Ma  
ledging the truth; it being most ble  
true and undoubted, that the ple  
name of *Jesus, Altars, Pictures* Kin  
and *Reliques*, bear relation to and  
*God, Christ, and his Saintes*, as ble  
persons in dignities, and prehemie  
nencies to the same. a s  
ne

4. To urge against the Lawfull-  
ness of adoration at *Mass*, from  
the interposition of Creatures,  
would prove too much, viz. That  
Christ were not adorable in  
Churches, in the fieldes, nay at all,  
by reason of a necessity of inter-  
position of walls, the Heavens, or  
Christ's Body betwixt the Ado-  
rers, and his sacred person.

5. It will be opposed, Christ is  
not capable of adoration in the  
Sacrament,

were Sacrament, he not appearing  
 g to there like himself with glory and  
 now Majesty. *Repl.* Christ is adora-  
 most ble where, and howsoever he is  
 the pleased to be; else the three  
*tures* Kings, *Saint Mary Magdalen*,  
 n to and the Apostles were reprovea-  
 s, as ble for doing him homage, not in  
 emia a sumptuous Palace, and enthron-  
 full- ed under a rich cloth of State,  
 from ger, having for Canopy, a rack of  
 res, hay, not gloriously attired, and  
 hat accompanied with Nobles, but in  
 in swadling Cloathes betwixt an  
 all, Ox, and an Ass, not like a Prince,  
 ter- but a Mechanicke, a Gardener,  
 or a Carpenter. The poorness and  
 do- meanness of the manner Christ ap-  
 is pears in, not onely doth not de-  
 he prive him of the duty of adorati-  
 it, on, but renders him much more  
 adorable;

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adorable ; for exaltation is humi-  
lities reward, and so it is but  
meet, they go hand in hand, and  
take increase together, that the  
height of that, may answer the  
depth of this. For which respect  
*Saint Paul* stuck not to bid ho-  
nour to be given to the very name  
of *Jesus*. *Phil. 2.*

Obj.

*Objection. 4.*

1. The fourth objection is, The Roman Church challengeth power to forgive sinns which belongeth onely to God. *Ans.* All Power is naturally & originally in God, as Lord Paramount of all Creatures; but not incommunicable: for as he hath bestowed the Power of governing kingdomes and Common-wealths on Kings and Magistrates. *Prov. 8. 15. Rom. 13. 1.* so the Power of remitting of sinns on the Apostles and their successours: yet men, having these powers by way of gift and participation, may not be said to govern, or to forgive sinns, but as Gods substitutes and Delegates, suitably to the Condition of their inferiority and subjection.

*Obj.*

*Objection. 5.*

I. The first objection is. The Roman Church derogateth from *Christes* Mediatorship, making it common to Saints and Angells.

*Answer.* Things that are like have sometimes the same denomination; so kings and Judges are called Gods, for some resemblance betwixt Gods power and theirs.

*Psal. 81. 1, 6.* The Roman Church then observing in the intercession of Saints and Angells, a certain likeness to the Mediation of Christ, they being both expressions of Charitable and good desires for others, may not unfitly call them alike by the name of Mediation. But she is so farre hereby from intending the least prejudice



prejudice to Christs Mediation,  
 either in confounding or equall-  
 ing the same with that of Saints  
 and Angells, that she puts as wide  
 a difference betwixt them, as can  
 be betwixt two things of different  
 appellations; acknowledging in  
 Christs Mediation a worth or  
 right, whereto the thing desired is  
 of Justice due; in the mediations  
 of Saints and Angells, onely a ver-  
 rue of moving Gods goodnes and  
 mercy to grant their desires;  
 which being not held injurious to  
 Christs Mediation to allow of, as  
 good in the prayers of sinners,  
 hated and abominated by God  
 for their Crimes and iniquities,  
 much less ought it to be esteemed  
 a wrong to attribute it to the in-  
 tercession, and prayers of Saints  
 and Angells, whose purity and  
 sanctity,

sanctity, render them gracious and pleasing in the sight of God.

2. It will be opposed, in the vast distance as is betwixt heaven and earth, Saints and Angells cannot hear. *Repl.* blessed Soules in their state of separation have, as Angells, (*Luke. 15.*) an hearing, quite other from that of soules immersed and plunged in flesh and blood : these hear by meanes of corporall organs, which limited within a certain distance, cannot receive impression out of the same ; Those ; hear with their understandings, which are by so much the more open, and quick of apprehension, by how much the less their dependence is on matter. The Saints then being freed of Corporall Cloggs, may hear at any distance.

3. It will be opposed, Be it, Saints can hear at what distance soever; yet this is not possible, unless objects be proposed: and what capacity in prayers sent so far off, as to reach to Heaven?

*Repl.* Catholiques boast not of any such vertue in their prayers; but they beleive ( as is confessed by all ) that God is every where, in Heaven, on Earth, and all the way betwixt both: and that he is the chiefe and principall cause of all effects, and so of mans prayers. Now it being proper for every cause to relate to its effects, and so to represent the same, as looking glasses do faces, and other opposed objects; the Saints ( whose happiness consists in a clear vision of God ) must needs see and behold ( amongst other effects

effects of his goodness and mercy) the Petitions of those, who become humble suitors to them.

4. It will be opposed, If Saints and Angells hear not mens prayers before God proposeth them, he knoweth them beforehand; whence may be inferred, that their intercession is needless. *Answer.* Gods foresight of mens prayers, makes not the intercession of Saints and Angells any way unprofitable or fruitless; inasmuch as the effect intended thereby is not to better Gods understanding; but to obtain from his blessed will, mercy and compassion: For which the intercession of Saints and Angells is powerfull; as well because it is an act of fervent Charity (the practise whereof is most pleasing and acceptable to God)

God) as also, because Saints and Angells are Gods freinds and favourites. Princes have often notice of subjects imprisonments and condemnations, yet seldome give reprieves or enlargements, but at the entreaty of some freind or favourite. Men are warranted, yea wished to pray for one another 1. *Tim.* 2. notwithstanding God hath the foresight of their wants and necessities. *Dauids* adultery and guilt of blood were in the sight of God unpardoned, till after a low humiliation, and an hearty acknowledgment of his fault. 1. *King.* 12.

*Obj.*

*Objection, 6.*

1. The sixth Objection is, the Roman Church entertaineth division, and Contrariety in Religion; the *Dominicans* maintaining a Phisicall predetermination; The *Jesuits* a morall; Those, that the *Virgin Mary* was conceived in originall sinne; these, that she was prevented by Grace, conceived in the same. And if this be not enough to inferre contrariety in Religion, severall Councells have contradicted each other.

*Answer.* Not every difference but a difference in pointes of faith, makes division and contrariety in Religion: the *Dominicans* and *Jesuits* onely quarell about opinions; it being no matter of beleif, that

that Gods predetermination is  
 Phisicall or Morall, or that the  
 blessed Virgin was conceived in  
 originall sinne, or in grace. These  
 are meer Schoole nicities, and  
 not at all destructive to that unity,  
 which Catholiques so much Re-  
 verence in Religion. It is as un-  
 true, that generall and approved  
 Councils have contradicted one  
 another in matters of Faith, or  
 Oecumenicall decrees: They have  
 indeed talked and discoursed con-  
 trary, yea, latter Councils have  
 altered and changed Laws and  
 constitutions of government made  
 and established by former. But  
 this onely proves that Councils  
 admit a liberty, and freedome to  
 debate matters of Religion, and  
 that what was once good and  
 convenient, may prove afterwards  
 (Circumstances

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(Circumstances varying) bad and inconvenient, which no wayes prejudices beleif. And this is it, and all *St Austin* hints, where he sayes, the precedent generall Councils are mended by the following. lib. 2. Cont. Donatist. Cap. 9.

Obj.



*Objection. 7.*

1. The seventh objection is, the Roman Church is injurious to Christs merits, approving of humane merits. *Answer.* Reason and experience shew a diversity of Agents; That as some are necessitated as beasts, other some are free as men, and therefore capable of merit and demerit, whereby they are differenced from beasts, which are incapable of either. The Assertion then of humane merits, is no other wrong to Christ, than the affirming of a plain and clear truth can be wrong to him.

2. It will be opposed, men are capable of merit and demerit in order to temporall; but not to eternall reward. *Repl.* As God hath

hath enabled men to deserve temporall, so eternall Rewards, as is apparent in Scripture; terming Heaven, *a Crown of Justice a Reward, a Goale*, 2. Tim. 4. Math. 5. 1. Corint. 9. which necessarily suppose merits as their-correlatives, bare actions void of desert, being look'd on, onely as by way of gift. It were indeed no less than Blasphemy, to go about to equall in worth other merits with Christs; but the Roman Church offereth not any such thing, whilst she beleiveth Christs merits to be of infinite value, others onely of finite; Christs merits to have their desert, and worth from no other; others to hold dependance for both of them: Rather the Roman Church by asserting other merits, and withall acknowledging

knowledging their desert and worth to flow from Christs merits, attributeth more to Christs merits than they do, who deny other merits. For hereby are yeilded to Christs actions a capacity of meriting themselves, and a communicability of the same to other actions, which are two perfections: and to acknowledg two perfections in a thing is undoubtedly to give more to that thing, than to acknowledg onely one.

3. It will be opposed, All actions besides Christs, are dutyes; and dutyes are inconsistent with merit. *Repl.* They are so without Covenant and acceptance; so is obedience in a Childe, a servant, a subject, due to his father, his master, his Prince: Nevertheless as a father, a master, a Prince making

I

king

king a Compact to gratify some particular act of his Childe, his servant, his subject, innables the same, and entitles it to what was promised; even so by the meanes of Gods Covenant (1. *Tim.* 4. *Rom.* 2. 6. *Heb.* 6.) that he will reward certain actions of men (though otherwise due) and accept the same as worthy, they become meritorious, and a reward due: upon this accompt *Saint Paul* deemed it no presumption to challenge at the hands of God, a Crown of Justice for his good fighting, well running and constant keeping of *Faith.* 2. *Tim.* 4.

Obj

*Objection. 8.*

1. The eighth and last objection is, The Roman Church giveth the Communion under one kind, contrary to Christs institution.

*Answer.* There is a great deal of difference betwixt Christs institutions and his commandements; These requiring both beleife and observance, those onely beleife: For although Christs actions be good examples for us to imitate, yet, as such, they impose not obligation upon imitation. Christ fasted forty dayes, and as many nights, went into the Desert to be tempted, forbore Mariage, &c. are all bound to do the like? none will say it: The common practise of all religions to the contrary cries

no; wherefore the Roman Church  
 beleiving Christs institution of the  
 Sacrament to have been under  
 both kindes, giveth to it its  
 full due; for the Communion  
 under one, there being no  
 Commandement forbidding the  
 same; it is rashness in a high de-  
 gree, and want of charity to con-  
 demne her as Sacrilegious for so  
 doing.

2 These words indeed, *do this  
 in Commemoration of me, Drink  
 ye all of this,* imply a Comman-  
 dement; but concerning onely  
 Preistes, to whom as the power  
 of making, so the obligation of  
 taking under both kinds, is pecu-  
 liar and proper; those other *Un-  
 less ye eat the flesh of the sonne of  
 man, and drink his blood,* import  
 a Commandement too, and that  
 extending

extending to the *Laity*; but falling upon the things, that is to say, upon the body and blood of Christ, and not upon the kinds, leaves them indifferent and free. The reason of both is, because by this Commandement, Christs maine drift is (as the words plainly intimate) to inforce a Spirituall food; which being Christ Body and Blood, and since his Resurrection grown inseparable, may indifferently be taken under one or both kinds: whereas by that (as the words likewise clearly beare) he cheifely aymes at a Remembrance of his death and Passion; which including a separation of his Soule from his Body, and his Blood from his flesh, cannot be so lively and fully represented under

one kind. For Confirmation, looke up into the Primitive times, even of the Apostles and Christ. *Acts. 2. 42, 46.* and you will find by their promiscuous Communion, sometimes under one kind, sometimes under another, and sometimes under both, that they never understood of any Commandement of Communicating under both kinds.

And thus have you layed before you the wall of God, to which all that believe a God, acknowledge a conformity to be due. Now although I am satisfied by what hath been said, that onely Roman Catholiques have this Conformity, yet I may not assure my selfe that others will be so; knowing full well, that the deepest reasoning is but beating the ayre



ayre without Gods grace, there-  
 fore it concerns all to crave it. The  
 way to obtain it is to love one  
 another, and the way to this, is to  
 keep newtrality in our Wills, for  
 if our wills be once admitted to  
 side with our Iudgments; Anger,  
 Hatred, and other passions will  
 crowd in, and they being sworn  
 disturbers of peace, will undoubt-  
 edly break Unity, which is the  
 bond and tie of love. If our Judg-  
 ments will needes jarre and  
 quarrell, let them fight it out a-  
 mong themselves, having worried  
 each other they will at lenth be  
 glad to give over and rest ; by  
 meanes whereof, we shall be in  
 a faire likelyhood of becoming  
 one sheep-fold : And then Christ  
 will own us all as our Common  
 Pastour, and guide to Eternity,  
 Amen.

FINIS.